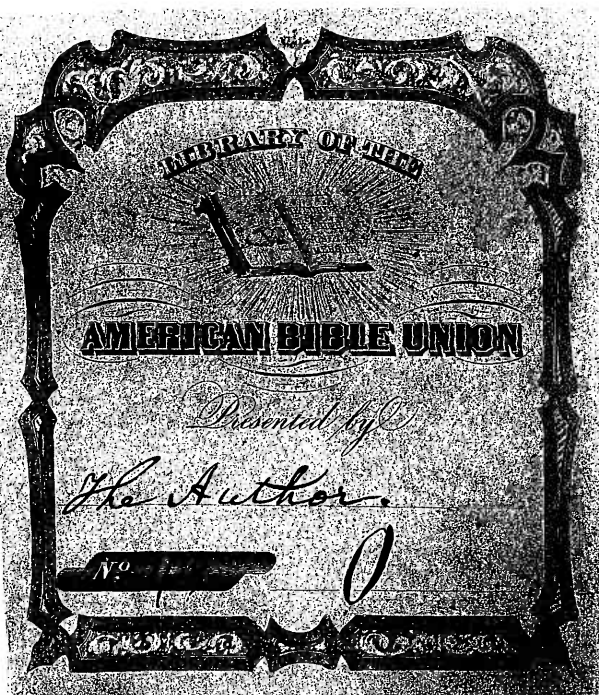


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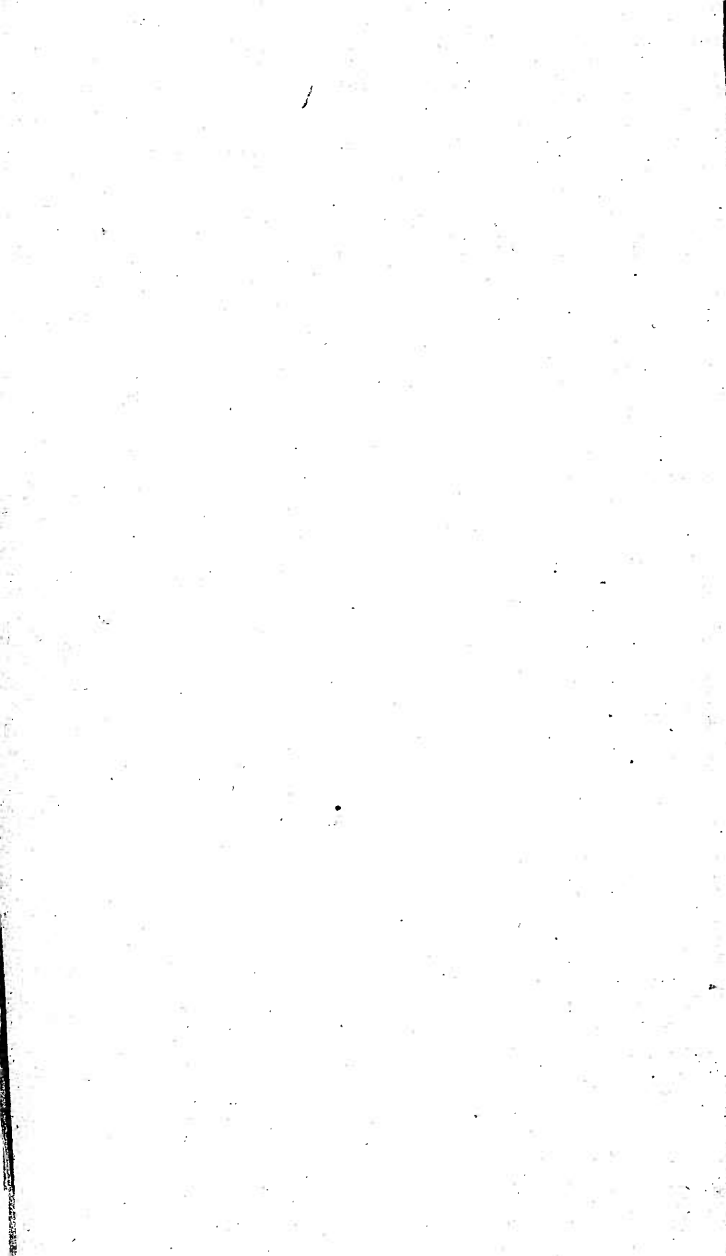
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A LITERAL TRANSLATION
OF THE
GOSPEL ACCORDING TO ST. LUKE,
ON
DEFINITE RULES OF TRANSLATION,
AND AN
ENGLISH VERSION OF THE SAME.

BY
HERMAN HEINFETTER,
AUTHOR OF "RULES FOR ASCERTAINING THE SENSE CONVEYED IN ANCIENT
GREEK MANUSCRIPTS," &c. &c.

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MEMORANDA.

The Figures between the Lines under 490, refer the reader to the Rules. These figures are sometimes succeeded by a comma, which is followed by other figures, these other figures point out the paragraph in the Note to the Rule that is referred to.

490, refers the reader to my Tract on *Ἰησοῦς Κύριος*.

491, Do. *Ἰησὺν*.

492, Do. *Πνεῦμα*.

493, refers the reader to my Note Mat. 592.

494 Do. Mat. 624.

495 Do. Mat. 504.

496 Do. Mat. 658.

497 Do. Mat. 699,1.

497,1 Do. Mat. 546,1.

497,2 Do. Mat. 809.

497,3 Do. Mat. 508.

497,4 Do. Mat. 670,2.

497,5 Do. Mat. 532,1.

497,6 Do. Mat. 533,2.

497,7 Do. Mat. 522.

497,8 Do. Mat. 552,1.

498 Do. Mat. 831.

500 and above, refers the reader to the notes at the foot of the page.

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning ; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of Thy Holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou has given us in our Saviour Jesus Christ
Amen.

A LITERAL TRANSLATION

OF THE

GOSPEL ACCORDING TO ST. LUKE.

CHAPTER I.

500

1. Forasmuch as many undertook to have set forth
.....
in order a declaration, of that that has been most
surely believed by us concerning things done. ^{497,2}

2. Even as they delivered *them* unto us, that are
from *the* beginning, eye witnesses and ministers
having been of the word *that has been delivered*,

3. it seemed good also to me, having had under-
standing perfect in all from the very first, in order to
thee to have written, most excellent Theophilus,

4. in order that thou shouldst have known, con-
cerning what, thou wast taught by promises, the
certainty,

500. *Many undertook.* Literally, *Unconditionally a large number*; whereas the Sense intended to be conveyed is, *Large in relation to the object*; hence the *Disarrangement*. See Rule 321.

5. there was in the days of Herod the king of the Judea, a certain priest by name Zacharias, of course of Abia, and his wife *was* of the daughters of Aaron, and her name *was* Elizabeth.

6. And both righteous were before the God, walking in all the commandments and ordinances of the Lord, blameless,

7. and a child was not to them.^{500,1} Because the^{.....}
^{322,2} Elizabeth barren was, and both having advanced in

 their days, were.

8. And it came to pass in the *act* to execute the priest's office, he, in the order of his course, before the God,

9. according to the custom of the priest's office, obtained by lot in respect of that he should have burnt^{500,2}

 incense, having entered into the temple of the

 Lord,

500,1. *Stop.* The Sense here is not, *They were childless because she was barren*, which is the Literal Sense; but, The record expresses two separate facts, *They had no child living*; and, *She was barren*; hence the *Major Stop*. See Rule 184.

500,2. *In respect of that &c.* Literally, *He obtained by lot specifically what is stated*; whereas the Sense intended to be conveyed is, *He obtained by lot the performance of duties amongst which the burning of incense was one*; hence the *Irregular Arrangement*. See Rule 381.

10. and all the multitude of the people were
⁵⁰¹
 praying without at the time of the incense re-

ferred to.

11. And an angel of God appeared to him, having
 stood on right of the altar of the incense *refer-*
red to,

12. then Zacharias was troubled, having seen, and
⁵⁰²
 fear fell on him.

13. But the angel said unto him. Fear not Zacha-
 rias, for thy prayer was heard, and thy wife Elizabeth
⁵⁰³
 shall bear a son to thee, and thou shalt call his name

 John,

14. and he will be joy to thee and gladness, and
 many, by his birth, will be rejoiced.

15. For he will be great, in the sight of God, and
 wine and strong drink he should never have drunk,

501. *All the multitude of the people were praying.* Literally, *All that were not priests*; whereas the Sense intended to be conveyed is, *All not engaged in the ministration*; hence the *Disarrangement* of the words, *of the people*, See Rule 321.

Also Literally, *Actually all were praying*; whereas the Sense intended to be conveyed is, *As a whole, all were so doing*; hence the *Disarrangement*. See Rule 322,1.

502. *Fear fell on him.* Literally, *Actively approached*; whereas the Sense intended to be conveyed is *Passive, He felt afraid*; hence the *Disarrangement*. See Rule 322,1.

503. *Thy wife Elizabeth shall bear &c.* Literally, *Shall naturally effect it*; whereas the Sense intended to be conveyed is, *Shall be made to possess it*; hence the *Disarrangement*. See Rule 322,1.

for he will be filled with a holy spirit of revelation.⁵⁰⁴ ^{504,1}

Even from womb of his mother,

16. and will turn many of the sons of Israel, to⁵⁰⁵
Lord the God of them,

17. and he will go before him, with a spirit and power after Elias, to have turned back hearts of fathers, to children, and disobedient, to wisdom of just persons, to have prepared for God a people having been made ready,

18. and Zacharias said unto the angel, by what shall I know this. For I an old man am, and my wife having advanced in her days is,^{322,2}

19. and the angel having answered, he said unto him, I Gabriel am, that have stood in the presence of the God, and I was sent away to have spoken unto thee, and to have published glad tidings to thee these,

504. *He shall be filled.* Literally, *Contain nothing else*; whereas the Sense intended to be conveyed is, *The requirement of it for his mission was filled*; hence the *Disarrangement*. See Rule 321.

504,1. *Stop.* The Sense here is not, *That actually such was the case*, which is the Literal Sense; but, *As his natural powers developed themselves, his supernatural appeared with them*; hence the *Major Stop*. See Rule 184.

505. *He will turn &c.* Literally, *He will by his own power do it*; whereas the Sense intended to be conveyed is, *He will be the means of doing it*; hence the *Disarrangement*. See Rule 321.

20. nevertheless behold thou shalt be, being silent, even not having power to have spoken, until which day, ^{505,1} these things should have been performed, because of what, thou believed not my words, which shall be fulfilled in their season,

21. and the people was, waiting for the Zacharias, and were marvelling because of the *act* to tarry him, in the temple.

22. And having come out, he was not able to have spoken unto them, and they perceived, that he hath ⁵⁰⁶ seen a vision, in the temple, for he was, beckoning to them, yet speechless was remaining,

23. and it came to pass, when the days of his ministration were accomplished, he departed to his house.

24. And after ^{506,1} these days, Elizabeth his wife con-

505,1. *These things should have been performed.* Literally, *The entire of the things specified* see v. 17; whereas the Sense intended to be conveyed is, *The entire of the things should be prepared, and in due course performed*; hence the *Disarrangement*. See Rule 321.

506. *They perceived &c.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *That he was under divine influence*; hence the *Disarrangement*. See Rule 321.

506,1. *After these days.* Literally, I conceive, *Immediately after*; whereas the Sense intended to be conveyed is, *Soon after*; hence the *Disarrangement*. See Rule 321.

ceived, and covered round about herself five months, saying,

25. *I did this*, for so the Lord hath ^{506,2}effected me
to act, during days, in which he immediately in-
terposed to have taken away my reproach, among
men.

26. And in the month that is sixth, the angel
Gabriel was sent by the God, unto a city of the
Galilee, whose name Nazareth is,

27. to a virgin having been espoused to a man,
whose name Joseph is, of the house of David, and
the name of the virgin Mary was,

28. and the angel having come in to her, he said,
hail, having been highly favored *thou art*, the Lord
with thee is, having been blessed, thou art among
women.

29. And the *Mary*, at the saying, was troubled,

506,2. *Effected me.* Literally, *By supernatural influence*; whereas the Sense intended to be conveyed is, *In seeking to please the Lord, I judged that I should so act*; hence the *Disarrangement*. See Rule 321.

507., *Immediately interposed.* This word is used only in one other place in the New Testament, and consequently its import must be looked for elsewhere. Donegan authorises it to be translated *Superintend*, which I judge justifies my Translation, *Immediately interposed*, that being a more decorous expression of the same Sense in relation to the Almighty Father.

and was casting in her mind, of what sort ^{507,1}this salu-
tation may be,
.....

30. and the angel said to her. Fear not Mary.
For thou obtained ^{507,2}a favor, from the God,

31. for behold thou shalt of thyself conceive in
womb, and bring forth a son, and shall call his name
Jesus,

32. he great shall be, even a son by ^{507,3}the Highest
.....
he shall be called, and Lord the God shall give unto
him the throne of David his father,

33. and he shall reign over the house of Jacob,
unto the evers, and an end of his ⁵⁰⁸kingdom shall not
.....
be.
.....

34. Then Mary said unto the angel, how shall this

507,1. *Of what sort this salutation may be.* Literally, *Whether its import is just was good or bad*; whereas the Sense intended to be conveyed is, *Whether its import was so far just, as that she might anticipate from it a beneficial result*; hence the *Disarrangement*. See Rule 321.

507,2. *Thou obtained a favour.* To express the Received Translation, I question whether the Verb must not have been in the Perfect Tense. The favour had not been received, though certain to be so; hence I question, whether it is not the reason why the Aorist is used.

507,3. *Even a son by the highest he shall be called.* Those who prefer the Received Translation, are bound to explain the cause of the omission of the Article before the word *Son*, and the word *Highest*.

508. *An end of his kingdom &c.* Literally, *At no time*; whereas the Sense intended to be conveyed is, *During the existence of kingdoms*; hence the *Disarrangement*. See Rule 321.

^{508,1} thing be. Seeing *you declare that in its performance*
a man I do not know,

35. and the angel having answered, he said unto
her, a spirit ⁴⁹² holy shall come ⁵⁰⁹ to thee, and *the* power
of ^{509,1} the Highest shall shade thee *from shame*, therefore
also that holy thing that is born, ^{509,2} God's son shall be
called,

36. and behold Elizabeth thy cousin, also she

508,1. *Stop. Seeing a man I do not know.* Literally, this is a declaration opposed to ver. 27, *That she had or could have no knowledge of a man*; whereas the Sense intended to be conveyed is, *That she so understood the angel's promise to be, That she was to have a son without knowing a man*; hence the passage here is an Enquiry, how this promise under such circumstances was possible; and hence the *Major Stop*. See Rule 184.

509. *A spirit holy shall come upon thee.* Literally, *Shall actively do what is stated*; whereas the Sense intended to be conveyed is *Passive, God shall effect it by his miraculous power*; hence the *Disarrangement*. See Rule 322,1. Had the Sense here been, *That the Holy Spirit so came upon Mary, that she exercised its Miraculous powers on others*, the Article would have been expressed before each of the words. Literally, *The spirit did not come, it was only the effect of its action upon her that did come*.

509,1. *And the power of the highest shall overshadow thee.* Literally, *Shall be actively exercised to do so*; whereas the Sense intended to be conveyed is *Passive, Its acknowledged greatness shall preserve thee*; hence the *Disarrangement*. See Rule 322,1, and the omission of the Article before each of the words *Power* and *Highest*. The overshadowing here referred to is I consider, *The preservation of her reputation under the event predicted by the angel*.

509,2. *Wherefore also that holy thing &c.* I consider that the Neuter Gender, *Holy thing*, is here employed, to point out that Jesus was not strictly speaking a child or son of Mary, that is, he was not such in the ordinary natural manner implied by such appellations; and for the same reason do I consider that the Personal Pronoun, *Of thee*, is omitted at the end of the Sentence. Observe it is in the original, *A Son of God*, not, *The Son of God*.

having conceived a son, in her old age, even this month, sixth it is with her that is called barren,

37. assuredly not any thing shall be impossible with the God.

38. Then Mary said.^{497,3} Behold the handmaid of God, may it have been to me, according to thy word, and the angel departed from her.

39. And Mary having arisen in these days, she was gone into the hill country, with haste, into a city of Juda,

40. and entered into the house of Zacharias, and saluted the Elizabeth,

41. and it came to pass, when the Elizabeth heard the salutation of the Mary, the babe leaped in her womb, and the Elizabeth was filled with a holy spirit⁴⁹² of revelation,

42. and spoke with a loud voice, and said, having been blessed thou *art* among women, for the fruit of thy womb having been blessed *is*,

43. but whence *is* to me this *state of having been blessed ascribed*, in order that the mother of my Lord should have come *with salutation* to me.

44. *I say this state*, For lo as soon as the voice of

thy salutation sounded in my ears, the babe leaped
for joy, in my womb,

45. and blessed *is* she that believed, that a performance shall be in the things that have been told her from God,

46. then Mary said, my soul doth magnify the Lord,

47. yea my spirit rejoiced in the God ²²⁵ that is my saviour,

48. because he looked upon the low estate of his handmaiden. For behold from the now, all the generations will call happy me,

49. because the Mighty did to me great things, and holy His name *is*,

50. and his mercy, unto generation of generations *is* to them that are afraid of him,

51. he shew strength with arm ^{509,3} of him, he scattered proud persons through imagination ^{509,3} of their hearts,

52. he put down mighty, from thrones, and exalted humble,

509,3. *Arm of him.* Observe the Article is not expressed, the Sense intended to be conveyed being the Metaphorical Sense.

53. he satisfied being hungrying with good things,
⁵¹⁰
 and sent away empty rich *persons*,

54. he helped Israel a servant of his to have re-
^{497,2}
 membrance of *his* mercy.

55. As he spoke *it* by our fathers, *namely*, *mercy*
 for the Abraham and his seed, unto the ever.

56. And Mary abode with her, about three months,
 and returned to her house.

57. Now the time was come for the Elizabeth in
⁵¹¹
 respect of that she should have been delivered, and
⁵¹²
 she brought forth a son,

58. and her neighbours and cousins heard, how
 God was shewing his mercy, to her, and they were
 rejoicing with her,

59. and it came to pass on the eighth day, they
 came to have circumcised the child, and were calling
 it, by the name of his father, Zacharias,

510. *He satisfied being hungrying &c.* Literally, *On all occasions he did so*; whereas the Sense intended to be conveyed is, *He ordinarily so acted*; hence the *Disarrangement*. See Rule 321.

511. *Now the time was come.* Literally, *The time in which she was delivered*; whereas the Sense intended to be conveyed is, *She had reached the ordinary time for delivery*; hence the *Disarrangement*. See Rule 321.

512. *In respect of that &c.* Literally, *She in particular*; whereas the Sense intended to be conveyed is, *Persons so circumstanced*; hence the *Peculiar Government*. See Rule 381.

60. and his mother having answered, she said, it is not, for ²¹⁰John will he be called,

61. and they said unto her, why not one there is among thy kindred, who is called by this name.

62. Then they were making signs to his father, the *name* which perhaps he may be wishing to be called upon him,

63. and having asked for a writing table, he wrote, saying, John ^{512,1}his name is, and all marvelled.

64. And his mouth was opened immediately, yea his tongue indeed was speaking, praising the God,

65. and fear came on all that dwell round about them, even in all the hill country of the Judea, he was publishing all these sayings,

66. and all that heard laid up in their heart, saying. And ²¹⁰what will this child be, for a hand of God
⁵¹³was with him,

512,1. *His name is.* Literally, *He now possesses it*; whereas the Sense intended to be conveyed is, *His name is to be*; hence the *Disarrangement*. See Rule 321.

513. *A hand of God was with him.* Literally, *With whom is God's hand not with*; whereas the Sense intended to be conveyed is, *In an especial manner it was so with him*; hence the *Disarrangement*. See Rule 322,1.

67. and Zacharias his father was filled with a spirit^{513,1}
 holy, and prophesied, saying,⁴⁹²

68. blessed be Lord the God of the Israel,
 for he visited and made a redemption⁵¹⁴ for his
 people,

69. and a horn of salvation raised up for us, in the
 house of David his servant.^{497,2}

70. As he spoke by means of *the* mouth of the
 holy, that are since ever prophets of his,

71. *even* a deliverance from *some* enemies of us,
 and from hand of all that hate us to have acquired^{514,1}
 kindness, on account of our fathers,

72. or to have remembered of his holy covenant^{514,2}
 an oath,

513,1. *Zacharias his father was filled.* Literally, *Acted under no other influence*; whereas the Sense intended to be conveyed is, *Was especially directed by divine influence*; hence the *Disarrangement*. See Rule 322,1.

514. *And made a redemption for his people.* Observe it is not, *And redeemed his people*; or, *And effected the redemption of*; but it is, *And effected*, that is, *Made a redemption for his people*.

514,1. *From hand of all.* Observe the Article is omitted, the Sense not being, *That deliverance is obtained from every one that hates us*; which is the Literal Sense; but, *That there is no class of persons that hate us, from which in fitting circumstances we cannot be delivered*; hence the omission of the Article. See Rule 101.

514,2. *His holy covenant.* Observe the Article is omitted, since had it been expressed it would have implied, *That there was no other covenant than that which is here specified*. See Rule 101.

73. which he swore to Abraham our father in respect of that he would have granted to us.
⁵¹⁵ ^{515,1}

74. Fearless because of hand of our enemies,
^{514,1}
 having been delivered to serve him,

75. in holiness and righteousness, before him, all our days,

76. and thou child a prophet of highest shall be called. For thou shalt go before face of God to have prepared his way,
^{509,3} ^{509,3}

77. in respect of that thou shouldst have given a knowledge of salvation unto his people, as to remission of their sins,
⁵¹⁶ ^{516,1}

515. *In respect of that &c.* Literally, *Absolute possession of it*; whereas the Sense intended to be conveyed is, *A means for man's attainment of it*; hence the *Irregular Government*. See Rule 381.

515,1. *Stop.* The Sense here is not, *That we should have no fear respecting their power*, which is the *Literal Sense*; but, *That we should have no fear, that when God sees meet, their power can withstand his determination*; hence the *Major Stop*. See Rule 184.

516. *In respect of that &c.* Literally, *Made them perceive it*; whereas the Sense intended to be conveyed is, *Published it in their knowledge*; hence the *Irregular Government*. See Rule 381.

516,1. *Remission of their sins.* Observe the Article is omitted, the *Literal Sense* being, *That the sins of all those who were at any time his people are remitted*; whereas the Sense intended to be conveyed is, *As to the means by which they can secure remission of their sins*; hence the Omission of the Article before the word *Remission*. See Rule 101.

Their sins. Literally, *The sins then committed*; whereas the Sense intended to be conveyed is, *The sins that had then been, and should hereafter be committed*; hence the omission of the Article before the word *Sins*.

78. through tender mercy of our God,^{516,2} on account of which, a dawn from high visited us,

79. to have given light to them that are in darkness and in shadow of death sitting, in respect of that he should have guided our feet,⁵¹⁷ unto a way of peace.

80. And the child⁵¹⁸ was growing and waxing strong in spirit, and was in the deserts, till day of manifestation of him, to the Israel.

CHAPTER II.

1. And it came to pass in those days, there went a decree, from Cesar Augustus, to be taxed all the^{518,1} world,

2. this^{518,2} taxing first was made after Cyrenius being governor of the Syria,

516,2. *Our God.* Observe the Article is omitted, the Literal Sense implying, *Difference in respect of person*; whereas the Sense intended to be conveyed is, *Difference in respect of Relation*; hence the omission of the Article. See Rule 101.

517. *In respect of that &c.* Literally, *Have effected what is stated*; whereas the Sense intended to be conveyed is, *Have pointed out the course*; hence the *Irregular Government*. See Rule 381.

518. *The child was growing.* Literally, *Most children do so*; whereas the Sense intended to be conveyed is, *He by the extent of his growth evinced much strength*; hence the *Disarrangement*. See Rule 322,1.

518,1. *All the world.* Literally, *All without any restriction*; whereas the Sense intended to be conveyed is, *All subject to the Roman empire*; hence the *Disarrangement*. See Rule 321.

518,2. *This taxing.* Literally, *The particular enforcement of*

3. and all were going to be taxed, each, in the ²²⁴his own city.

4. And so Joseph went up also from the Galilee, from a city of Nazareth, into the Judea, unto a city of David, which is called Bethlehem, on account of the *case being* to be him, of *the* house and lineage of David,

5. to be taxed with Mary that had been espoused to him, being great with child.

6. And so it was during the *time* they to be there, the days were accomplished in respect of that she ⁵⁰⁸..... should have been delivered,

7. and she brought forth her son that was first ²²⁵born, and wrapped in swaddling clothes him, and laid ^{518,4}him, in a manger, because a room was not for them, in the inn,

8. and shepherds there were in the country that is ²²⁵it, abiding in the field, and keeping watch by *i e* *during* the night, over their flocks,

the tax specified; whereas the Sense intended to be conveyed is, *The institution of that description of tax*; hence the *Disarrangement*. See Rule 321.

518,3. *Her son that was firstborn*. This unquestionably implies, *That Mary had another or other sons*.

518,4. *A manger*. Griesbach prefers, *The manger*, Alford, *A*

9. and lo an angel of God came to them, and
^{518,5}.....⁵¹⁹.....
 a glory from God shone round about them, and they

 were sore afraid,

10. and the angel said unto them. Be not afraid.
 For behold I am bringing good tidings of to you
 great joy, which shall be for all people,
^{519,1}.....

11. for a saviour was born to you this very day,
^{322,2}.....⁵²⁰.....
 who Christ is, a Lord, in city of David,

12. and this *shall be* to you the sign, ye shall find
 a babe having been wrapped in swaddling clothes lying
 in a manger,

13. and suddenly there was with the angel a mul-
 titude of host from heaven, praising the God, and
 saying,

manger, and as I cannot explain the expression of the Article before
 the word *Manger*, I have adopted Alford's reading.

518,5. *An angel of God came to them.* Literally, *To them in particular*; whereas the Sense intended to be conveyed is, *He came and was seen by them*; hence the *Disarrangement*. See Rule 322,1.

519. *A glory from God shone.* Literally, *Immediately from him*; whereas the Sense intended to be conveyed is, *Immediately caused by him*; hence the *Disarrangement*. See Rule 322,1.

519,1. *All the people.* Literally, *All shall partake of it*; whereas the Sense intended to be conveyed is, *No one shall be excluded from it*; hence the *Disarrangement*. See Rule 321.

520. *City of David.* Observe the Article is omitted, the Literal Sense expressing, *That the City was David's property*; whereas the Sense intended to be conveyed is, *That David was born in that City*; hence the omission of the Article. See Rule 101.

14. glory, in highest, to God, and on earth, peace,
to men, good will,

15. and it came to pass, after the angels departed
from them, into the heaven, even the men that were ²²⁵
⁴⁹⁶shepherds said to one another, we should have passed
.....
over directly unto Bethlehem, and see this thing that
hath come to pass, which the Lord made known to
us,

16. and they came, having hasted, and found
both the Mary and the Joseph, also the babe lying
in the manger *specified above*.

17. And having seen, they made known abroad
concerning the saying that was told them, concern-
ing this child,

18. and all that heard, wonder at those things that
were told by the shepherds, to them.

19. But the Mary was ⁵²¹keeping all these words
.....
pondering in her heart,

20. and the shepherds returned, glorifying and
praising the God, for all things, which they heard
and saw. ^{497,2}As it was told unto them,

521. *The Mary was keeping all &c.* Literally, *The exact words*; whereas the Sense intended to be conveyed is, *The general import of them*; hence the *Disarrangement*. See Rule 322,1.

21. and when eight days were accomplished in
 respect of that he should have been circumcised,⁵²² then
 his name, Jesus was called, *the name* that was named
 by the angel, before the *time*, to have been conceived
 him, in the womb,

22. and when the days of her purification accord-
 ing to the law of Moses were accomplished, they
 brought him to Jerusalem to have presented to the
 Lord.^{497,2}

23. As it hath been written in law of God, that
 every male opening womb, shall be called holy to the
 Lord,^{522,1}

24. and *they brought him*, in respect of that they
 should have offered a sacrifice *for her*, according to
 that that hath been spoken in law of God, a pair of
 turtle-doves, or two young of pigeons,⁵²³

522. *In respect of that &c.* Literally, I think this would be ;
After he had been circumcised ; whereas the Sense intended to be
 conveyed, I consider to be, *At the time of his being circumcised* ;
 hence the *Irregular Government*. See Rule 381.

522,1. *In law of God.* Observe the Article is omitted, as since
 the introduction of Christianity, the Old Dispensation was no longer,
The law of God, but, *A law of God*.

523. *Shall be called holy.* Literally, *Such shall be his name* ;
 whereas the Sense intended to be conveyed is, *Such shall be his*
state ; hence the *Disarrangement*. See Rule 321.

524. *In respect of that &c.* Literally, *Offered for him* ; whereas
 the Sense intended to be conveyed is, *Offered for her* ; hence the
Irregular Government. See Rule 381.

25. and behold a man was in Jerusalem, to whom name of Simeon *was*, and this man just and devout *was*, waiting for consolation of the Israel, and a spirit⁴⁹² holy⁵²⁵ was upon him,

26. indeed it was unto him, having been revealed by the spirit²²⁵ that is holy not to have seen death, before which *time*, he should have seen the Christ of God,

27. and he came by the spirit, into the temple, even at the *time*, to have inducted by the parents the child Jesus, in respect of that they should have done⁵²⁶ after the custom of the law, for him,

28. then he took up it *i e the child*, in his arms, and blessed the God, and said.⁵²⁷

29. Now thou lettest depart thy servant, O Lord, through thy word, in peace,

525. *A spirit holy was upon him.* Literally, *He was regularly influenced by it*; whereas the Sense intended to be conveyed is, *He on the occasion referred to was so*; hence the *Disarrangement*. See Rule 321.

526. *In respect of that &c.* Literally, *They personally should have made the sacrifice*; whereas the Sense intended to be conveyed is, *They should have had the sacrifice offered for him*; hence the *Irregular Government*. See Rule 381.

527. *Stop.* The Sense here is not, *Grant that thy servant may immediately depart*, which is the Literal Sense; but, *After this time thy servant may depart in peace*; hence the *Major Stop*. See Rule 184.

30. that mine eyes behold thy salvation,

31. which thou prepared for a face of ^{527,1}all people,
.....

32. a light, as to manifestation of Gentiles, and
^{527,2}as to glory of a people of thine, *those who shall be*
Israel,

33. and his father and the mother was, wondering
at the things that are spoken of him,

34. And Simeon blessed them, and said unto Mary
^{497,3}his mother. Behold this *child* is set for a fall and a
rising up of many, in the Israel, and so as a sign of
either state being contradicted *being*.

35. Nevertheless indeed a sword shall ⁴⁹⁸pierce
.....
through thy own soul, to the end that doubts *res-*
.....
pecting their own state should possibly have been
taken away from many hearts,

36. and Anna a prophetess, a daughter of Phanuel
of tribe of Aser, existed, she having advanced in days
many, having lived years, with a husband, seven,
after her virginity,

37. and she a widow *was* about fourscore and four

527,1. *As to face of all people.* Literally, *Every individual* ;
whereas the Sense intended to be conveyed is, *No class of mankind*
was excluded ; hence the *Disarrangement*. See Rule 321.

527,2. *A people of thine.* Observe the Article is omitted.

years, who was not departing from the temple, serving
 with fasting and prayers night and day,

38. and she having joined *them* about this time,
 was returning thanks to the Lord, and was speaking
 of him to all that are looking for redemption, in
 Jerusalem,

39. and when they ended all things that exist
 according to the law of God, they returned into the
 Galilee, to their city Nazareth.

40. And the child was growing, and was in the
 situation of being strengthened in spirit, being filled
 with wisdom, for *in this* favor from God was with
 him,

41. now his parents were in the custom of going
 with year, to Jerusalem, to the feast of the passover,

528. *Serving with fasting &c.* Literally, *Actually benefitting God*; whereas the Sense intended to be conveyed is, *So offering worship to God*; hence the *Disarrangement*. See Rule 321.

528,1. See Matt. xii. 1.

529. *And she having come in.* Literally, *Entered into the temple, although she did not depart from it either night or day*; whereas the Sense intended to be conveyed is, *She having come to where Joseph and Mary were*; hence the *Disarrangement*. See Rule 321.

529,1. *For favor from God in this respect was with him.* Had favor of all descriptions here been referred to, the Article must have been expressed, and then it would have precluded its being said, *And the Lord laid on him the iniquity of us all*; hence the omission of Article, to mark the Restriction expressed in the Paraphrase.

42. and when he was twelve years *old*, they having gone up, to Jerusalem, after the custom of the feast,

43. and having fulfilled the days, during the *time*, they to return, Jesus the child tarried behind in Jerusalem; and Joseph and his mother knew not.

44. But having supposed him, in the company, to have been, they went a day's ^{529,2} journey, and were seeking him, among the kinsfolk and the acquaintance,

45. and not having found, they turned back again to Jerusalem, seeking him,

46. and it came to pass after three days, they found him, in the temple, sitting in midst of the doctors, both hearing them, and questioning them.

47. And all that hear him were astonished at his understanding and answers,

48. and having seen him, they were amazed, and unto him, his mother ⁴⁹⁶ said, son why dealt thou with us thus. ^{497,3} Behold thy father and I being tormented, we were seeking thee,

49. and he said unto them, how *is it* that ye were

529,2. *A day's journey.* Literally, *An actual quantity so designated*; whereas the Sense intended to be conveyed is, *A quantity that occupied them a day to get over*; hence the *Disarrangement*. See Rule 321.

seeking me, had ye not known, that in the *things* of my father, it is needful to be me,

50. but they understood not the saying, which he spoke unto them,

51. then he went down with them, and came to Nazareth, and was, being subject unto them, but his mother ⁵³⁰ was keeping all these sayings, ^{530,1} in her heart,

52. and Jesus ⁵³¹ was increasing in wisdom and stature, and in favor with God and man.

CHAPTER III.

1. Now in fifteenth year of the reign of Tiberius Cesar, being governor, Pontius Pilate of the Judea, and tetrarch of the Galilee, Herod. ^{531,1} And Philip his

530. *But his mother was keeping.* Literally, *Was actively doing what is stated*; whereas the Sense intended to be conveyed is *Passive*, *She retained a perfect recollection of them*; hence the *Disarrangement*. See Rule 322,1.

530,1. *All these sayings.* Literally, *The exact words spoken*; whereas the Sense intended to be conveyed is, *The substance of them*; hence the *Disarrangement*. See Rule 321.

531. *Jesus was increasing.* Literally, *Was personally receiving addition*; whereas the Sense intended to be conveyed is, *Man's knowledge of his wisdom was increased*; hence the *Disarrangement*. See Rule 322,1.

531,1. *Stop.* Had the *Major Stop* not been expressed, I think it probable that the Sense would have been, *Pontius Pilate being governor of Judea and tetrarch of Galilee, Herod and Philip his brother tetrarch of Iturea and Trachonitis*; hence the *Major Stop*. See Rule 184.

brother tetrarch of the Iturea and Trachonitis region, and Lysanias tetrarch of the Abilene,
^{531,2}.....

2. for high priest, Annas and Caiphas, a word from God came unto John the son of Zacharias,⁵³²

 the wilderness,

3. and he went into all the country of the Jordan,^{532,1}

 preaching a baptism of repentance, for a remission of sins,

4. as it hath been written in a book of words of Esaias the prophets declaring, a voice of crying, in the wilderness, prepare the way of God, make straight⁵³³

 his paths,

5. every valley shall be filled, and every mountain⁵³⁰
⁵³⁰.....
 and hill shall be brought low, and the crooked

 shall exist as straight, and the rough, as smooth ways,

531,2. *And Lysanias tetrarch of Abilene.* I think it probable, that Lysanias was not Literally tetrarch in the full signification, but that he was only so Temporally, or in some Restricted or Inferior Sense; and hence the *Disarrangement*. See Rule 321.

532. *The son of Zacharias.* Literally, *His only son*; whereas the Sense intended to be conveyed is, *A child of his*; hence the *Disarrangement*. See Rule 321. I consider that the Article is expressed to mark it with emphasis.

532,1. *All the country.* Literally, *Into every portion of it*; whereas the Sense intended to be conveyed is *General*, *He omitted no material portion of it*; hence the *Disarrangement*. See Rule 321.

6. and all flesh ^{532,2} *i e every class of men* shall see the

 salvation of the God.

7. Then he said to a multitude that came to have been baptized of him, O generations of vipers, who warned you to have fled from wrath that is about to come.

8. Verily bring forth fruit worthy of the ^{532,3}repentance *you profess*, for ye should not have begun to say for yourselves, we have a ⁵³⁴progenitor, the Abraham. For I say unto you, that the God is able of these stones to have raised up children to the Abraham.

9. Verily now indeed the axe, at the root of the trees, lies. Yet every tree not bringing forth good fruit, is cut down, and into a fire, is cast,

10. then the people were asking him, saying. Now what shall we do.

11. And having answered, he says unto them, he that hath two coats, impart to him that has none, and he that hath ^{534,1}meats. In like manner do.

532,2. *All flesh*. Literally, *Every living man*; whereas the Sense intended to be conveyed is, *Every class of men*; hence the *Disarrangement*. See Rule 321.

532,3. See Matthew iii. 8.

533. See Matthew iii. 3.

534. See Matthew iii. 9.

534,1. *Stop*. The Sense here is not, *After an exact copy, thus*,

12. And even publicans came to have been baptized, and they said unto him, master, what shall we do.

13. And he said unto them, nothing more, than that that hath been appointed you, require.

14. And also soldiers were asking him, saying, now we, what shall we do, and he said unto them, ye should have done violence to no one. And ye should not have accused falsely, and be content with your wages.

15. Then whether he the Christ may be after *i e* according to expecting of the people, and musing of all, in their hearts, concerning the John,

16. the John answered to all, saying, I verily baptize you with water. But the mightier than I cometh, of whom worthy I am not to have unloosed

Give coats also, which is the Literal Sense; but, Act in a manner of like character; hence the Major Stop. See Rule 184.

535. *Ye should have done violence &c. Literally, Then in no case should they fight; whereas the Sense intended to be conveyed is; They should not do what by military law is held to be a violent act; hence the Disarrangement. See Rule 321.*

536. *I baptize you with water. Literally, The material I employ is water; whereas the Sense intended to be conveyed is, You obtain from me personally that alone which is material; hence the Disarrangement. See Rule 321. Jesus could say, He that believeth on me shall never die, John could not,*

the latched of his shoes, he will baptize you, with a
 spirit ⁴⁹² holy *i e* freed from guilt, and with brilliant
 light *i e* Divine illumination,

17. of whom the fan *is* in his hand, so he will
 thoroughly purge his floor, and gather the wheat,
 into his garner. But the chaff he will burn with
 fire unquenchable.

18. And indeed many things, even other things,
 admonishing, he was preaching unto the people.

19. But the Herod that was tetrarch being re-
 proved by him, for Herodias the wife of his brother,
 and for all things, which the Herod ^{537,1} did evil,

20. he added yet this, above all, that he shut up
 the John, in the prison *where he died*.

21. Now it came to pass (in the *act* to have
 baptized all the people), even to have been opened ⁴⁹⁵
 the heaven after Jesus having been baptized and
 praying,

22. also to have descended the spirit that is holy ²²⁵
⁴⁹² *sensibly yet as gently as* in what pertains to a mate-
 rial form, like a dove, upon him, and so a voice,

537. See Matthew iii. 11.

537,1. Which the Herod did evil. Literally, *Had ever done*;
 whereas the Sense intended to be conveyed is, *Was habitually*
practising; hence the *Disarrangement*. See Rule 321.

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from heaven, to have come declaring, thou my son that
is beloved art, with thee, I was well pleased,

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23. and he, the Jesus was thirty years commencing, existing, as he was in a situation of being considered, a son of Joseph, of the Heli,

24. of the Matthat, of the Levi, of the Melchi, of
the Janna, of the Joseph,

25. of the Mattathias, of the Amos, of the Naum,
of the Esli, of the Nagge,

26. of the Maath, of the Mattathias, of the Semei,
of the Joseph, of the Juda,

27. of the Joanna, of the Rhesa, of the Zorobabel,
of the Salathiel, of the Neri,

28. of the Melchi, of the Addi, of the Cosam, of
the Elmodam, of the Er,

29. of the Jose, of the Eliezer, of the Jorim, of
the Matthat, of the Levi,

30. of the Simeon, of the Juda, of the Joseph, of
the Jonan, of the Eliakim,

31. of the Melea, of the Menan, of the Mattatha,
of the Nathan, of the David,

32. of the Jesse, of the Obed, of the Booz, of the
Salmon, of the Naasson,

33. of the Aminadab, of the Aram, of the Esrom,
of the Phares, of the Juda,

34. of the Jacob, of the Isaac, of the Abraham,
of the Thara, of the Nachor,

35. of the Saruch, of the Ragan, of the Phalec, of
the Heber, of the Sala,

36. of the Cainan, of the Arphaxad, of the Sem, of
the Noe, of the Lamech,

37. of the Mathusala, of the Enoch, of the Jared,
of the Maleleel, of the Cainan,

38. of the Enos, of the Seth, of the Adam, of the
God.

CHAPTER IV.

1. And Jesus filled ⁵³⁸ *i e without any imperfection in*
spirit holy i e in holiness of spirit, returned from the
Jordan, and was being led, in the spirit *i e imagina-*
tion, into the wilderness,

2. being tempted after forty days, of the devil,
⁵³⁹

538. *Filled with a spirit holy.* Literally implies, *The obtaining of an actual addition of something*; whereas the Sense intended to be conveyed is, *That the perfection of the quality in him was not taken from, that is, reduced; his measure of it was filled to the brim*; hence the *Disarrangement*. See Rule 321, and hence also the Paraphrase. Observe the Article is not expressed; it is not, *Filled with the spirit the holy.*

539. *Being tempted after forty days.* Literally, *During the*

that he eat nothing, during those days, and after
 they having been finished.^{539,1} At last he was hungry,

3. that the devil said unto him, if a son thou art
 of the God, command this stone, in order that bread
 should have been made,

4. that Jesus answered him, saying, it hath been
 written, that not by bread alone, the man shall live,
 but by every word of God,

5. that the devil having taken up him, into an
 high mountain, shewed him all the kingdoms of the
 world, in a moment of time,

6. that the devil said to him, I will give to thee⁵⁴⁰

 all this power, and the glory obtained by them, for it

⁵⁴⁰
 hath been delivered unto me, and to whomsoever I

 will, I give it.

7. Therefore thou, if thou shouldst have wor-
 shipped before me, all shall be thine,

8. that having answered him, the Jesus said, it
 hath been written, thou shall worship *the* Lord thy
 God, and thou shalt serve him only,⁵⁴¹

whole time; whereas the Sense intended to be conveyed is, *At the
 termination of it*; hence the *Disarrangement*. See Rule 321. See
 Matthew iv. 2.

539,1. See Matthew iv. 2.

540. See Matthew iv. 9.

9. that he brought him, to Jerusalem, and set him, on the pinnacle of the temple, and said unto him, if a Son thou art of the God, cast thyself from hence down.

10. For it hath been written, that he will give charge to his angels, concerning thee, in respect of that *they* should have carefully preserved thee,

11. so that with hands, they will bear up thee. Lest at any time thou shouldst have dashed against a stone thy foot,

12. that having answered, the Jesus said unto him, assuredly it hath been said, thou shalt not tempt *the* Lord thy God,

13. that the devil having ended all temptation, he departed from him, for a season,

14. then the Jesus returned after the control of the spirit *i e imagination here recorded*, into the Galilee, and a report went out through all the region round about, of him,

541. See Matthew iv. 10.

542. See Matthew iv. 5.

543. See Matthew iv. 6.

544. *In respect of that &c.* Literally, this is restricted to preservation, *From bodily harm*; whereas the Sense intended to be conveyed is, *From all that prevents thee from fulfilling thy mission*; hence the *Irregular Government*. See Rule 381.

545. *And a report went out.* Literally, *A specific account*;

15. for he was teaching in their synagogues, being glorified of all,

16. then he came to the Nazareth, where he was, having been brought up, and he went according to the custom with him, on the day of the sabbaths, into the synagogue, and stood up to have read,

17. and there was delivered unto him a book of Esaias the prophet, and having opened the book, he found the place, where it was, having been written,

18. a spirit *i e* power from God is with me withersoever *I go*. Because he anointed me to preach the gospel to the poor,

19. he hath sent me to have preached to captives deliverance, and to blind persons recovery of sight, to have sent away *satisfied those* having been bruised for deliverance, to have preached an year of God accepted,

20. then having closed the book, he having delivered to the minister, he sat down, and the eyes of
⁵⁴⁶ all in the synagogue were, fastening on him.

whereas the Sense intended to be conveyed is, *That he became celebrated*; hence the *Disarrangement*. See Rule 322,1.

546. *The eyes of all &c.* Literally, *The eyes*; whereas the Sense intended to be conveyed is, *The attention*; hence the *Disarrangement*. See Rule 321.

21. And he began to say unto them, verily this day this scripture hath been fulfilled in your ears,

22. and ^{546,1}all were bearing witness to him, and

 wondering at the words of the grace that proceeds out of his mouth, and they said, *they are* not this
^{546,2}man's, ^{322,2}he the son of Joseph is,
^{546,3}

23. then he said unto them. Surely ye will say to me this proverb, physician, heal thyself, whatsoever we heard of having been done in Capernaum, do also here in thy country.

24. Also he said. ^{497,8}Verily I say unto you, that no prophet accepted is in his own country.

25. And with truth, I tell you, many widows there were in the days of Elias, in the Israel, when the heaven was shut up for three years and six months, when great famine was throughout all the land,

26. but unto none of them, Elias was sent, save unto Sarepta of the Sidon, unto a woman, a widow,

27. also many lepers there were in *the days* of

546,1. *And all were bearing witness.* Literally, *Actively were testifying*; whereas the Sense intended to be conveyed is *Passive*, *Their conduct attested*; hence the *Disarrangement*. See Rule 322,1.

546,2. See Matthew xiii. 55.

546,3. *Stop.* The Sense here is not, *They will utter the exact words specified*, which is the *Literal Sense*; but, *They will speak to that effect*; hence the *Major Stop*. See Rule 184.

Eliseus the prophet, in the Israel, yet none of them was cleansed, save Naaman the Syrian,

28. and all with wrath were filled in the synagogue, hearing these things,

29 and having arisen, they thrust him out of the city, and led him, unto a brow of the hill, on which, ⁵⁴⁷ their city had been built, for to have cast down head-
long him.

30. But he having passed through midst of them, was going his way,

31. and came down to Capernaum, a city of the Galilee, and was teaching them, on the Sabbaths,

32. and they were being astonished at his doctrine, for with power *i e demonstration*, his word was *accompanied*,

33. and in the synagogue, a man was, having a spirit of an unclean devil, and he cried out with a loud voice,

34. saying, Ah what *is* to us, *is* also to thee after ⁴⁹¹ *i e as* Jesus, O Nazarene, thou camest to have des-

⁵⁴⁷. On which their city had been built. Literally, *Their whole city was built on one hill*; whereas the Sense intended to be conveyed is, I conceive, *Only part of it was*; hence the *Disarrangement*. See Rule 322,1.

troyed us *by casting us out*, I have known thee, who thou art, the holy of the God,

35. Then the Jesus rebuked him, saying, be silent and come out of him, then the devil having thrown him, in midst, he came out of him, not even having hurt him,

36. and amazement was on all, and they were speaking to one another, saying, whose *is* this word *i e doctrine*, for with authority and power, he commands the unclean spirits, and they come out,
.....

37. and fame was going out concerning him, into every place of the surrounding country.

38. And having risen up out of the synagogue, he entered into the house of Simon. And *the wife's* mother of the Simon was, being taken with a great fever, and they besought him, for her,
.....

39. and having stood over her, he rebuked the fever, and it left her. And immediately having arisen, she was ministering unto them.

40. Now all after setting of the sun, as many as
.....

548. *The wife's mother of the Simon was.* Literally, *The wife's mother existed*, that is, *once had life*, because she was taken with a great fever; whereas the Sense intended to be conveyed, is as in the Paraphrase; hence the *Disarrangement*. See Rule 322,2.

were having sick with divers diseases, brought them,
unto him. And the *Jesus* having laid on each one of
them the hands, he healed them.

41. And even devils were coming out of many,
crying out and saying, assuredly thou the Son of the
God art, but rebuking, he was not suffering them
to speak, that they had knowledge of the Christ him
to be.

42. and having departed after day having come,
he was gone into a desert place, and the people were
seeking him, and came unto him, and stayed him in
respect of that he should not depart from them.

43. And the *Jesus* said unto them, assuredly also
it is necessary for me to the other cities *than those*
in which you live to have preached the kingdom of
the God, for for this *thing*, I have been sent,

549. *Having laid on each &c.* Literally, *And Jesus healed them, because he had laid on each of them his hands*; whereas the Sense intended to be conveyed is, *A mere record of what was done*; hence the *Disarrangement*. See Rule 321.

550. *The people were seeking him.* Literally, *Actively searching after him*; whereas the Sense intended to be conveyed is, *Anxiously desiring to find him*; hence the *Disarrangement*. See Rule 322,1.

551. *In respect of that &c.* Literally, *He should never leave them*; whereas the Sense intended to be conveyed is, *That he might not immediately leave them*; hence the *Irregular Government*. See Rule 381.

552. *It is necessary for me &c.* Literally, *It is necessary*, means, *It is not possible to be otherwise done*; whereas the Sense intended

44. then he was, preaching in the synagogues of the Galilee.

CHAPTER V.

1. And it came to pass in the *act*, the people to press upon him in respect of that they should hear⁵⁵³ the word of the God, that he was, having stood by the lake of Gennesaret,

2. and he saw two ships having stood by the lake. But the fishermen having gone out of them, they washed the nets.

3. And having entered into one of the ships, which was *that* of the Simon, he prayed him, from the land, to have thrust out a little, and having sat down, he was teaching out of the ship the people.

4. and when he ceased, speaking, he said unto the Simon, launch out into the deep, and let down your nets, for a draught,

5. and the Simon having answered, he said unto

to be conveyed is, *It is required for the accomplishment of God's design, for his kingdom to be preached to all*; hence the *Disarrangement* of the Verb *It is necessary*; also of the Pronoun *Me*, to shew, that the thing required was the *Act*, and not the performance of it by any particular person. See Rule 321.

553. *In respect of that &c.* Literally, *An act necessary to hearing*; whereas the Sense intended to be conveyed is, *They pressed, that they should not be so placed, as that they could not hear*; hence the *Irregular Government*. See Rule 381.

him, O Master, though all the night, having toiled, nothing we took. Nevertheless at thy word, I will let down the net,

6. and this thing having done, they enclosed a great multitude of fishes. Even their nets were breaking,

7. So they beckoned unto the associates that were in the other ship in respect of that they should have helped them after having come, and they came, and filled both the ships so as to begin to sink them.

8. And Simon Peter having seen, he fell down at the knees of the Jesus, saying, depart from me, for a sinful man I am O Lord.

9. For amazement seized him, and all that were with him, at the draught of the fishes, which they caught.

10. And so also was James and John, sons of Zebedee, who partners with the Simon were, and Jesus

554. *In respect of that &c.* Literally, *The beckoning was necessary to their obtaining*; whereas the Sense intended to be conveyed is, *The assistance of their associates was*; hence the *Irregular Government*. See Rule 381.

555. *For amazement seized him.* Literally, *Actively did what is stated*; whereas the Sense intended to be conveyed is *Passive, He became amazed*; hence the *Disarrangement*. See Rule 322,1.

said to the Simon. Be not afraid, from the now,
 thou shalt be catching men,

11. and having brought the ships, to the land,
 having forsaken all, they followed him,

12. and it came to pass in the *act* to be him, in
 one of the cities, that behold a man full of leprosy,
 that having beheld the Jesus, having fallen on face,
 he was besought by him, saying, Lord if thou
 shouldst will, thou art able me to have made clean,

13. and having put forth the hand, he touched him,
 having said, I should will, be clean, and immediately
 the leprosy departed from him,

14. and he charged him no one to ask *as to his
 being clean*, but having departed, shew thyself to the
 priest, and offer for thy cleansing. ^{497,2} According as
 Moses commanded for a testimony unto them.

15. But the word was spreading abroad more con-
 cerning him, and great multitudes were coming to-
 gether to hear and to be healed by him, of their
 infirmities.

16. But he was withdrawing into the wilderness,
 and praying,

17. and it came to pass on one of the days, as he

was teaching, that there were, Pharisees and doctors of the law sitting by, which were, having come out of every town of the Galilee, and Judea, and Jerusalem, and ability from God there was ⁵⁵⁷with respect to that they should heal *i e correct* themselves,

18. and behold men carrying in a bed a man, who was, having been taken with palsy, and they were seeking him to have brought in, and to have laid before him,

19. and not having found by what *means*, they should have brought in him, because of the multitude, having gone on the house top, through the tiling, they let down him, with the couch, into the midst, before the Jesus,

20. and having seen their faith, he said, O man, thy sins have forgiven to thee,

21. then the Scribes and the Pharisees began to reason, saying, who is this, ^{322,2}who is this, who speaketh blasphemies, who is able to forgive sins, except only the God.

22. But the Jesus having perceived their thoughts,

557. *With respect to &c.* Literally, *Caused them to become well*; whereas the Sense intended to be conveyed is, *Be the means of their becoming so*; hence the *Peculiar Government*. See Rule 380.

having answered, he said unto them, what do ye reason in your hearts,

23. whether it is easier to have said, thy sins have forgiven to thee, or to have said, rise up and walk.

24. But in order that ye should know, that the
 Son of the man ⁴⁹³ *i e him of the human race that is the* ⁵⁵⁸
son hath power on the earth to forgive sins, he said
 unto the sick of the palsy, ⁵⁵⁹ I say unto thee, arise, and
 having taken up thy couch, go unto thine house,

25. and immediately having arisen before them, having taken up, on what, he was lying, he departed to his house, glorifying the God,

26. and ⁵⁵⁵amazement seized all, and they were glorifying the God, and were filled with fear, saying, verily strange things we saw to-day,

27. and after these things, he went forth, and saw a publican by name Levi, sitting at the receipt of custom, and he said unto him, follow me,

28. and having left all, having risen up, he followed him,

29. and Levi made a great feast for him, in his

558. See Matthew ix. 6.

559. See Mark ii 11.

house, and there was, a company of many publicans and others, which were with them, sitting,

30. but their Scribes and the Pharisees were murmuring against his disciples, saying, why with the publicans and sinners, do ye eat and drink,

31. and the Jesus having answered, he said unto them, they that are whole, ⁵⁶⁰ have no need of a physician, but they that ill *i e* illness have,

32. I have not come to have called righteous persons, but sinners, to repentance.

33. Then the ⁴⁹⁴ *men* said unto him, why do the disciples ²¹⁰ of John fast oft, and ²¹⁰ prayers make. ^{560,1} Likewise ²²⁵ also the *men* that are Pharisees. But the *men* with thee eat and drink.

34. And the ⁴⁹⁴ *Jesus* said unto them. Ye are not able the sons of the bridechamber, during when, the bridegroom, with them, is, to have made to fast.

35. But days will come, even when the bridegroom *in ordinary cases* should have been taken away from them. ^{497,4} Then they shall fast in those days. ^{560,3}

560. See Matthew ix. 12.

560,1. *Stop.* The Sense here is not, *Why do the disciples of the Pharisees*, which is the Literal Sense; but, *Why do men that are Pharisees*; hence the *Major Stop*. See Rule 184.

560,3. *Then will they fast in those days.* Literally, *During the*

36. And he spake then a parable, unto them, that no one a piece of a new garment putteth upon an old garment. For if otherwise *he does*, then the new⁵⁶¹ maketh a rent, and piece that is out of the new⁵⁶¹ agrees not with the old,

37. and no one putteth new wine, into old bottles. For if otherwise, the new wine will burst the bottles, and it will be spilled, and the bottles shall perish,⁵⁶²

38. but new wine, into new bottles is to be placed,⁵⁶² and both are preserved,

39. and no one having drunk old. Straightway⁵⁶³ desireth new. For he saith, the old better is.⁵⁶⁴

CHAPTER VI.

1. And it happened on a Sabbath second after first to pass him, through the corn fields, and his disciples were plucking the ears of corn, and were eating, rubbing out the grain with the hands.

whole of them; whereas the Sense intended to be conveyed is, At that time they will occasionally do so; hence the Disarrangement. See Rule 321.

561. *The new maketh. Literally, Necessarily does it; whereas the Sense intended to be conveyed is, Ordinarily does so; hence the Disarrangement. See Rule 322,1.*

562. See Matthew ix. 17.

563. *Stop. The Sense here is not, He does not immediately, which is the Literal Sense; but, He does not hesitate in not desiring new; hence the Major Stop. See Rule 184.*

564. *The old better is. Literally, Necessarily so; whereas the*

2. And certain of the Pharisees said unto them, why do ye, what it is not lawful to do on the sabbaths,

3. and having answered to them, the Jesus said, read ye not even this, what David did, when he himself^{564,3} hungered, and they that were with him,^{564,1} ^{564,2}

4. how he went into the house of the God, and took and eat the bread of the offering, and gave even⁵⁶⁵ to those that were with him, which it is not lawful any one to have eaten except alone the priests,

5. then he declared unto them, that a Lord the Son of the man *i e him*⁴⁹³ of the human race that is son^{322,2} is even of the sabbath.

6. And it happened also on another Sabbath to have entered him, into the synagogue, and to teach, and a man was there, and the hand of him that was²²⁵ right withered was.^{322,2}

Sense intended to be conveyed is, *Ordinarily so*; hence the *Disarrangement*. See Rule 322,1.

564,1. See Matthew xii. 3.

564,2. *Stop*. When it is certain that the reading here is different to that in St. Matthaw, it will then be time enough to attempt to account for the *Major Stop* here.

564,3. *He himself hungered*. Literally, *He hungered*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

565. See Matthew xii. 4.

7. And the Scribes and the Pharisees were watching, whether on the Sabbath, he will heal, in order that they should have found an accusation against him.

8. But he had known their thoughts, and said to the man ⁵⁶⁶ that had withered the hand, rise up and stand forth in the midst. And the *man* having arisen, he stood forth.

9. Then the Jesus said unto them, I will ask you a thing, is it lawful on the Sabbaths to have done good, or to have done evil, to have ⁵⁶⁷ saved life, or to have destroyed,

10. and having looked round about on them all, he said unto him, stretch forth thine hand. And the ⁴⁹⁴ *man* did, and his hand like to the other was restored.

11. And they were filled with madness, and were communing with one another, what possibly they may have done to the *human form* of Jesus.

12. And it came to pass in these days, he went out into the mountain *that is near the city* to have

566. See Mark iii. 3.

567. See Mark iii. 4.

prayed, and he was, through the night in the supplication of the God,

13. and when day was come, he called his disciples, and having chosen of them twelve, whom also he ⁵⁶⁸ named apostles,
.....

14. Simon, whom also he named Peter, and Andrew his brother, James and John, Philip and Bartholomew,

15. Matthew and Thomas, James the of the Alphaeus, and Simon that is called Zelotes,

16. Judas of James, and Judas Iscariot, who also ^{322,2} a traitor was,
.....

17. and having come down with them, he stood in a level place, with a company of his disciples, and a great multitude of the people, out of all the Judea and Jerusalem, and of the sea coast of Tyre and Sidon, which came to have heard him, and to have been healed of their diseases,

18. even those that are vexed with unclean spirits, for they were being healed,

568. *Also he named apostles. Literally, Instead of disciples; whereas the Sense intended to be conveyed is, As well as, or in addition to, disciples; hence the Disarrangement. See Rule 321.*

19. and ⁵⁶⁹all the multitude was seeking to touch

 him, for power, from him, was coming out, and he
 was healing all,

20. then he having lifted up his eyes, on his dis-
 ciples, he said, ^{569,1}blessed the poor *among you are*, in
⁵⁷⁰that your's *i e the christian's kingdom* the kingdom
^{322,2}of the God is,
 ^{569,1}

21. blessed those *of you* that hunger now *are*, in
^{569,1}that ye shall be filled, blessed those *of you* that weep
 now *are*, in that ye shall laugh, blessed ye *i e chris-*
^{570,1}*tians* are.

22. When the men *of this world* should have
 hated you, or when they should have rejected you,
 or reproached or cast out your name as evil, on
 account of the Son of the man ⁴⁹³*i e him of the human*
race that is the son,

23. ye should have rejoiced on account of that ^{570,2}

569. *All the multitude was seeking.* Literally, *There was not one not doing so*; whereas the Sense intended to be conveyed is, *As a whole it might be stated that required healing were doing so*; hence the *Disarrangement*. See Rule 322,1. Also the *Disarrangement* of the Pronoun.

569,1. See Matthew v. 3.

570. *Your.* Observe the Gender.

570,1. See Matthew v. 10.

570,2. *On account of that day.* Literally, *At the particular time when ye suffer*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

day, now leap for joy. For behold your reward
 great, in the heaven is. For in these ways, their
 fathers were acting unto the prophets.^{183,1}

24. *I say, Your reward is great, And I declare that it is woe unto those of you the having abundance of everything, riches, wisdom, holiness &c, for ye not God make your consolation,*

25. woe unto *those of you that have been satisfied, for ye will hunger, woe unto those of you that*
 laugh now, for ye will mourn and weep.^{570,3}

26. Woe when good the men *of this world* should
 have declared you. For after these *ways*, their
 fathers were acting with the false prophets,^{570,4}^{570,5}

27. nevertheless I say unto you that hear, love
⁵⁷¹ your enemies. Good do to them that hate you,^{571,1}⁵⁷¹

570,3. *Stop.* The Sense here is not, *That woe is to every one that men declare to be good*, which is the *Literal Sense*; but, *Speaking generally, the approbation of men foretels woe*; hence the *Major Stop*. See Rule 184.

570,4. *But I say unto you.* Literally, *You in particular*; whereas the Sense intended to be conveyed is *General, You that are Christians*; hence the *Disarrangement*. See Rule 321.

570,5. *Stop.* Observe, the *Stop* here is only a *Minor Stop*.

571. *Love your enemies &c. &c.* The thing here enjoined, is not to have affection to persons in their wickedness, but to have a feeling toward them, which would lead us to act as we acting rightly would do toward persons that we love; hence the *Injunction* here is not to do to them only the thing that in itself expresses affection, but that which true affection would dictate; hence in certain cases, even to administer punishment. In like manner, *Do good to them*

28. ⁵⁷¹ bless them that ⁵⁷¹ curse you, pray for them that despitefully use you,

29. ⁵⁷¹ offer to him that ⁵⁷² smiteth thee on the cheek even the other, *if good will result therefrom*, and ⁵⁷¹ thou shouldst not have withheld from him that ⁵⁷² takes away from thee the cloak even the coat, *if such conduces to his welfare*.

30. Yea give to every one that ⁵⁷¹ asketh of thee ⁵⁷² *any-thing that will benefit him*, and require not again ⁵⁷¹ from him that ⁵⁷² takes away the ²²⁴ thine things, *if the possession of them is beneficial to him*,

31. ⁵⁷¹ even *do these things* just as *i e* to the extent ye desire *them to be done*, in order that the men of *this world* should do to you *good*, then ye, do to them so,

that hate us, is not, To do that thing which in itself is good, but that which we judge may be the means of effecting good; hence in some cases, in causing pain, we shall truly obey the command here given. *He that curses us*, (see ver. 28), we are not required to sanction, in all cases, with an open blessing; but we are required so to act toward him, as that we may possibly be the means of obtaining for him a real blessing. We are to pray, not for the immediate success in the plans of those that despitefully use us; but that God may confer on them that which will minister to their advantage. These things we are to do, notwithstanding, See ver. 26, it is, *Woe when all men shall speak well of you*, and not only these things, but also those recorded verses 29, 30 and 31; hence the various Restrictions expressed in the Paraphrase. See Matt. v. 40 and Note 557, 1.

571, 1. See Matthew v. 44.

572. See Matthew v. 40 and 42.

32. for if ye love them that love you, of what sort
 of *thing* in you, is ²¹⁰ grace. For even the sinners love
⁵⁷³ those that love them,

33. and if ye should do good to them that do good
 to you, of what sort of *thing* in you, is ²¹⁰ grace. For
 even the sinners the same thing do,

34. and if ye should lend, of whom, ye have hope
 to have received, of what sort of *thing* in you, is
²¹⁰ grace. For even the sinners ⁵⁷³ lend to sinners, in
 order that they should have received the equal.^{183,1}

35. Over and above *these things* love your enemies,
 and do good, and lend, nothing despairing, and your
 reward great shall be, and ^{322,2} sons of *the* highest ye
 shall be, for he kind is unto the unthankful and evil.

36. And be, merciful as even your father mer-
 ciful is,

37. and so judge not *any one not to require good*
from you, and ye should not have been so judged by
any one. Condemn not *any one not to receive good*
from you, and ye should not have been so condemned
 by *any one*, forgive *all trespasses against you*, and ye
 shall be forgiven,

573. *Love those that love them. Literally, Invariably do so;*

38. give *the good which thou doest*, and it will be given unto you, good measure, having been pressed down, and shaken together, and running over, they will give into your bosom. For what ye measure in
⁵⁷⁴the it *i e* in *this* measure, it will be measured again

 to you.

39. Then he spoke a parable unto them, why is a blind *person* not able a blind *person* to lead, is it not, both, into a ditch, will fall,

40. a disciple is not above his master. But every one having been perfect, shall be, as his master.

41. Then why beholdest thou the mote that is in the eye of thy brother. But perceivest not the beam
^{574,1}that is in thine own eye,

42. or how art thou able to say to thy brother, brother, yield, I should have pulled out the mote that is in thine eye, he not seeing that that-is in
⁵⁷⁵

whereas the Sense intended to be conveyed is, *Commonly do so*; hence the *Disarrangement*. See Rule 321.

574. *What ye measure &c.* Literally, *What ye measure in the same measure*; whereas the Sense intended to be conveyed is, *What ye measure in the measure specified in what precedes*; hence the *Disarrangement*. See Rule 321.

574,1. *But perceivest not.* Literally, *Thou dost not see it*; whereas the Sense intended to be conveyed is, *Thou dost not esteem it to be an imperfection*; hence the *Disarrangement*. See Rule 321.

575. *He not seeing &c.* Literally, *He no way perceiving*; whereas

thine own eye a beam, O hypocrite, cast out first the

 beam, out of thine own eye, and then thou shalt see
 clearly to have pulled out the mote that is in the eye
 of thy brother.

43. For a good tree is not bringing forth corrupt
 fruit, neither a corrupt tree bringing forth good fruit.

44. For every tree, by the ³²⁴his own fruit, is known.

 For not of thorns, they gather figs, nor of a bramble-
 bush, they gather grapes,

45. the good man, out of the good treasure of his
 heart, bringeth forth the good, and the evil man, out
 of the evil treasure of his heart, bringeth forth the
 evil. For out of the abundance of the heart, his
 mouth speaks.

46. And why call ⁵⁷⁶ye me Lord, Lord, yet do not,

 what I say,

47. every one that cometh to me and heareth my
⁵⁷⁷words and doeth them, I will shew you to what,
 ^{322,2}
 like he is,

the Sense intended to be conveyed is, *Not duly estimating*; hence
 the *Disarrangement*. See Rule 321.

576. *Call ye me*. Literally, *So address me*; whereas the Sense
 intended to be conveyed is, *Acknowledge my authority*; hence the
Disarrangement. See Rule 321.

577. See Matthew vii. 24.

48. like he is to a man building a house, who digged, and deepened, and laid a foundation, on the rock, *i e on that which is rock*. And the stream beat vehemently upon that house by a flood coming, and was not able to have shaken it. For it had been founded upon the rock, *i e upon that which is rock*.

49. But he that heard and did not, like he is to a man having built an house, upon the earth, without a foundation, which the stream broke against, and immediately it fell, and the ruin of that house great was.

CHAPTER VII.

1. And after he ended all his sayings, in the audience of the people, he entered into Capernaum.

2. And a servant of a certain centurion ill being, he was about to die, who was to him, dear.

3. And having heard of the Jesus, he sent unto

578. *Which the stream broke against.* Literally, *Which earth*; whereas the Sense intended to be conveyed is, *Which house*; hence the *Disarrangement*. See Rule 321.

578,1. *All his sayings.* Literally, *All that he ever spoke*; whereas the Sense intended to be conveyed is, *All that on that occasion he addressed to them*; hence the *Disarrangement*. See Rule 321.

579. *A servant of a centurion* Literally, *His slave*; whereas the Sense intended to be conveyed is, *A hired servant*; hence the *Disarrangement*. See Rule 321.

him presbyters of the Jews, beseeching him, that having come, he should have healed his servant.

4. So they that came to the Jesus, were beseeching him instantly, saying, that worthy he is, for whom he shall do this.

5. For he loveth our nation, and built for us the
⁵⁸⁰
 synagogue.

6. Then the Jesus was going with them. And
^{579,1}
 when he not far being distant from the house, the centurion sent to him friends, saying unto him, Lord. Be not troubled. For ^{322,2}worthy I am not, in
^{579,3}
 order that under my roof, thou shouldst have come.

7. Wherefore also I thought ^{579,4}not of myself worthy,

 unto thee, to have come, but speak a word, and my servant will be healed.

579,1. *The Jesus was going with them.* Literally, *Them in particular*; whereas the Sense intended to be conveyed is, *He went with them and the people*; hence the *Disarrangement*. See Rule 322,1.

579,3. *Stop.* The Sense here is not, *Being unworthy, I considered myself unworthy to come unto thee*, which is the Literal Sense; but, *For the same reason that I judged myself unworthy that thou shouldst come under my roof, I judged myself unworthy to come unto thee*; hence the *Major Stop*. See Rule 184.

579,4. *Wherefore also I thought not of myself.* Literally, *I myself did not think so*; whereas the Sense intended to be conveyed is, *I did not think so concerning myself*; hence the *Disarrangement*. See Rule 321.

580. *He built for us the synagogue.* Literally, *He built it exclusively for us*; whereas the Sense intended to be conveyed is

8. For even I a man am under authority, being appointed, having under myself soldiers, and I say to this *one*, go, and he goeth, and to another, come, and he cometh, and to my servant, do this, and he doeth.

9. And the Jesus having heard these things, he was marvelling at him, and having been turned unto a crowd that follows him, he said, I say unto you, not even in the Israel, I found so great faith,

 581

10. and having returned, those that were sent, in the house, they found servant that is sick, being well,

11. and it came to pass on the *day* next in order after the centurion's application,^{581,1} he was going into a city being called Nain, and there were going with him, many of his disciples, and much people.

12. And when he came nigh to the gate of the city, then behold there was carrying out, having died, an only begotten son by his mother, and she a widow was, and much people of the city there was with her,

He built the synagogue we use; hence the Disarrangement. See Rule 321.

581. See Matthew viii. 10.

581,1. *On the day after &c.* Literally, *After the servant that was sick was found well*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the Form of Expression used.

13. And the Lord having seen her, he was moved with compassion toward her, and said unto her. Weep not,

14. and having come, he touched the bier. And they that bear, they stood still, and he said, young man, I say unto thee, arise,
.....⁵⁸²

15. and the dead sat up, and began to speak, and he delivered him to his mother.

16. And fear came on all, and they were glorifying the God, saying, that a great prophet has been raised
.....⁵⁸³
up among us, and that the God visited his people,
.....^{582,1}

17. and this rumour went forth into all the Judea,
.....^{583,1}^{583,1}
concerning him, and into all the region round about,
.....

18. and his disciples shewed to John, concerning all these things,

19. and the John having called certain two of his

582. *I say unto thee.* Literally, *Unto thee personally*; whereas the Sense intended to be conveyed is, *In relation to thee*; hence the *Disarrangement*. See Rule 321.

582,1. *This rumour went forth.* Literally, *The exact words recorded*; whereas the Sense intended to be conveyed is, *Words to that effect*; hence the *Disarrangement*. See Rule 322,1.

583. *A great prophet has been raised up.* Literally, *Expressly stating what is specified*; whereas the Sense intended to be conveyed is, *They evinced the demonstration proper to such an estimation of him*; hence the *Disarrangement*. See Rule 322,1.

583,1. *All the Judea.* Literally, *Absolutely all*; whereas the Sense intended to be conveyed is, *All generally speaking*; hence the *Disarrangement*. See Rule 321.

disciples, he sent to the Jesus, saying, thou art, he
 that comes, otherwise we look for another ⁵⁸⁴ *to teach us*.

20. And the men having come to him, they said,
 John the Baptist hath sent us, unto thee, saying,
 thou art, he that comes, otherwise we look for another ⁵⁸⁴
to teach us.

21. And about it the ^{585,1} hour, he cured many, of in-
 firmities, and plagues, and evil spirits, and he gave to ^{585,2}
 many blind *persons* the *ability* to see,

22. and the Jesus having answered, he said unto
 them, having departed, shew to John, what things ye
 saw and heard, that blind *persons* recovered sight,
 lame *persons* walk, lepers are cleansed, deaf *persons*
 hear, dead *persons* are raised, poor *persons* are in-
 structed in the gospel,

23. and blessed is, whosoever should not have been
 offended in me.

584. See Matthew xi. 3.

585. *John the Baptist hath sent us*. Literally, *Actively done what is stated*; whereas the Sense intended to be conveyed is *Passive, Hath permitted us to go*; hence the *Disarrangement*. See Rule 322,1.

585,1. *And about it the hour*. Literally, *And in the identical hour*; whereas the Sense intended to be conveyed is, *And about the same time*; hence the *Disarrangement*. See Rule 321.

585,2. *He gave to many blind persons*. Literally, *The power that enabled them to see*; whereas the Sense intended to be conveyed is, *The restoration of their sight*; hence the *Disarrangement*. See Rule 321.

24. Then he began to speak unto the people, concerning John after the messengers of John having departed, why have ye gone out into the wilderness to have seen a reed, by wind, being shaken,

25. and why have ye gone out to have seen a man, in agreeable raiment, being clothed. Behold they that live in gorgeous apparel and delicately, in the kings courts, they are,

26. and why have ye gone out to have seen a prophet, verily I tell you, that more than a prophet he is,

27. this it is, concerning whom, it hath been written. Behold I send my messenger, before thy face, which shall prepare thy way, before thee.

28. For I say unto you, more, among born of women, a prophet than John the Baptist, no one is. Yet the least in the kingdom of the God, more than it is a prophet he is,

29. now each class of the people having heard

586. See Matthew xi. 5 and 6.

587. See Matthew xi. 7.

587,1. *They that live in gorgeous apparel, &c.* Literally, *That are ever so circumstanced*; whereas the Sense intended to be conveyed is, *That are commonly in such circumstances*; hence the *Disarrangement*. See Rule 321.

588. See Matthew xi. 11.

John, even the publicans, they justified the God, *they* having been baptized with the baptism of John.

30. But the Pharisees and the lawyers rejected
⁵⁸⁹
 the counsel of the God, for themselves. Not having

 been baptized by him.

31. And to what shall I liken the men of this
 generation, verily to what are they like,
^{590,2}

32. like they are unto children, that sit in markets,
^{590,3}
 and call one to another, and say, we piped unto you,
 but ye danced not, we mourned to you, but ye wept
 not.

33. For John the Baptist hath come, neither bread
 eating, or wine drinking, and ye say, a devil he
 hath,

34. the Son of the man *i e him of the human race*
⁴⁹³
that is the son hath come, eating and drinking, and
 ye say. Behold a gluttonous man, and a winebibber,
^{497,3}
 a friend of publicans and sinners,

589. *They rejected the counsel of the God.* Literally, *They intentionally so acted*; whereas the Sense intended to be conveyed is, *The effect of what they did was that*; hence the *Disarrangement*. See Rule 321.

590,2. *Are they like.* Literally, *In all respects*; whereas the Sense intended to be conveyed is, *In the respect to which I refer*; hence the *Disarrangement*. See Rule 321.

590,3. *That sit in markets.* Literally, *That necessarily do so*;

35. and the wisdom of *these sayings* was declared just by all of its children *i e the children of this generation.*

36. Then one of the Pharisees was desiring him,

 in order that he should have eaten with him, and having gone into the Pharisee's house, he was set down to meat,

37. and behold a woman in the city, who a sinner

 was, having known, that he sat at meat in the

 Pharisee's house, having brought an alabaster box of ointment,

38. and having stood behind at his feet weeping, she began to wash his feet with the tears *that fell in her weeping*, even with the hairs of her head, she was wiping, and was kissing his feet, and anointing with the ointment.

39. Now the Pharisee that bade him having seen,

whereas the Sense intended to be conveyed is, *Commonly do so*; hence the *Disarrangement*. See Rule 321.

591. *Then one of the Pharisees was desiring.* Literally, The Pronoun has reference to some one previously mentioned or referred to in the Context; whereas the Sense intended to be conveyed is, It is used in an Indefinite Sense, as *One*, that is, *Any one*; hence the *Disarrangement* of the Pronoun. Literally, in this Context, *Of the Pharisees*, would have reference to the Pharisees specified in ver. 30; whereas the Sense intended to be conveyed is, *One who was a Pharisee*; hence the *Disarrangement* of the words, *Of the Pharisees*. See Rule 321.

he spoke within himself, saying, this *man* if a prophet^{322,2}

 he was, was knowing probably, who, as of what sort

 the woman *is*, which touches him, that a sinner
 she is,

40. and the Jesus having answered, he said unto
 him, Simon, I have to thee something to have said.
 And the⁴⁹⁴ *Simon* says, O teacher, speak,

41. two debtors there were to a certain creditor,
⁵⁹²
 the one was owing five hundred pence. And the

 other fifty.

42. And he frankly forgave⁴⁹⁵ both after their not

 having to have paid. Now which of them, say, more
⁵⁹³
 will love him.

43. And the Simon having answered, he said, I
 suppose, that to whom the most he forgave. And
⁴⁹⁴ the *Jesus* said unto him. ⁵⁹⁴ Rightly thou judged,

44. and having been turned to the woman, he

592. *Then one was owing five hundred pence.* Irregular, See Rule 322,1, to shew that the number specified is to be understood as an Indefinite quantity.

593. *More will love him.* Literally, *Will necessarily do so*; whereas the Sense intended to be conveyed is, *Ought to do so*; hence the *Disarrangement*. See Rule 321.

594. *Stop.* The Sense here is not, *Thou judged all things rightly*, which is the Literal Sense; but, *Thou didst so in relation to the matter I enquired of thee*; hence the *Major Stop*. See Rule 184.

⁴⁹⁶
 said to the Simon, thou seest ^{594,1} this woman, I entered
⁵⁹⁵.....
 into thy house, water for my feet, thou gavest not.
⁴⁹⁸.....⁵⁹⁷
 But she washed with the tears *she shed* my feet, and

 wiped with her hairs,
⁵⁹⁸.....

45. a kiss thou gavest not me. But she, from
⁵⁹⁷.....
 when, I entered, ceased not kissing my feet,

⁵⁹⁹
 46. thou anointed not with oil my head. But she
⁶⁰⁰.....⁵⁹⁷.....
 anointed with ointment my feet,

²²⁵.....

47. wherefore I say unto thee, her sins that are
 many have forgiveness, for she loved much. But to
 whom little is forgiven, little he loveth.

⁶⁰¹
 48. Then he says unto her, thy sins have forgive-

 ness,

594,1. *Thou seest this woman.* Literally, *Thou seest her person*; whereas the Sense intended to be conveyed is, *Thou seest what this woman hath done*; hence the *Disarrangement*. See Rule 321.

595. *Thy house.* Literally, *Thine*; whereas the Sense intended to be conveyed is, *The house occupied by thee*; hence the *Disarrangement*. See Rule 321.

597. *My feet.* Literally, *What is stated*; whereas the Sense intended to be conveyed, is not confined to *the foot*, but means, *foot and lower part of the leg*; hence the *Disarrangement*. See Rule 321.

598. *A kiss thou gavest not me.* Literally, *Thou didst not effect the gift*; whereas the Sense intended to be conveyed is, *Thou didst not offer to me*; hence the *Disarrangement*. See Rule 321.

599. *Thou anointed not with oil my head.* Literally, *Thou personally hath not done it*; whereas the Sense intended to be conveyed is, *Thou hast not caused it to be done*; hence the *Disarrangement*. See Rule 321.

600. *Anointed with ointment.* I think it probable, that Literally, the word *Anoint*, requires some particular performance, which was in this instance only partially effected; hence the *Disarrangement*. See Rule 321.

49. and they that sat at meat began to say within themselves, who is this ²¹⁰ *man*, who verily ⁶⁰² forgiveth sins.

50. Then he says to the woman, thy faith ⁶⁰³ hath saved thee, go in peace,

CHAPTER VIII.

1. and it came to pass in the successional order, that he was going through in city and village, preaching and shewing the glad tiding of the kingdom of the God, and the twelve with him,

2. and certain women which were, having been healed of evil spirits and infirmities, Mary that is called Magdalene, out of whom, seven devils had gone.

3. And Joanna wife of Chuza, steward of Herod, and Susanna, and many others which were ministering unto him, of their substance.

4. And he says by means of a ⁴⁹⁵ parable after much

601. *Thy sins.* Literally, *Originated by thee*; whereas the Sense intended to be conveyed is, *Sins committed by thee*; hence the *Disarrangement*. See Rule 321.

602. *Who verily forgiveth sins.* Literally, *Who effects that object*; whereas the Sense intended to be conveyed is, *Who professes to do so*; hence the *Disarrangement*. See Rule 321.

603. See Matthew ix. 22.

people having gathered together, even those that were
 of city coming to him,

5. there went out, he that sows in respect of that
 he should have sown his seed, and verily what fell
 by the way in the *act* to sow, even was trodden down,
 or the fowls of the air devoured it,

6. and other fell upon the rock *district of land*,
 and having been sprung up, it was withered because
 the not to have moisture,

7. and other fell in midst of the *district producing*
 thorns, and the thorns having been sprung up to-
 gether *with it*, they choked it,

8. and other fell in the ground that is good, and
 having been sprung up, it bore fruit an hundred fold,
 these things saying, he was crying, he that hath ears
 to hear, hear.

9. Then his disciples were asking him, saying,
 whose may this parable be.

604. See Matthew xiii. 3.

605. See Matthew xiii. 4.

606 *The fowls of the air devoured it.* Literally, *Necessarily did so*; whereas the Sense intended to be conveyed is, *Frequently does so*; hence the *Disarrangement*. See Rule 322,1.

Also Literally, *As a body they did it*; whereas the Sense intended to be conveyed is, *A few of them effected it*; hence the Tense of the Verb. See Rule 382.

606,1. *Whose may this parable be.* Literally, *Who may have*

10. And the ⁴⁹⁴*Jesus* said, it hath ⁶⁰⁷been given to you
 to have known the mysteries of the kingdom of the
 God. But to the others, in parables, in order that
 seeing *the teacher*. They should not see *his mission*,
 and hearing *his words*. They should not understand
their meaning.

11. Now ^{607,2}this parable is *i e means*, the seed, the
^{322,2}word of the God is.

12. And the *grains*, by the way, are, they that hear,
 afterwards the devil cometh, and taketh away the
 word, out of their heart, lest having believed, they
 should have been saved. ^{497,5}

13. And the *grains*, on the rock *are those*, which
 when they should have heard, with joy, they receive
 the word, but these ⁶⁰⁸have not a root, which, for a while,
 believe, but in time of temptation, fall away.

14. And the *seed*, in midst of the thorns, these

originated it; whereas the Sense intended to be conveyed is, *For whose use is it designed*; hence the *Disarrangement*. See Rule 321.

607. See Matthew xiii. 11.

607,2. Now *this Parable is*. Literally, *This Parable is as follows*; whereas the Sense intended to be conveyed is, *This Parable means as follows*; hence the *Disarrangement*. See Rule 321.

608. *Have not a root*. Literally, *Have no root at all*; whereas the Sense intended to be conveyed is, *Have not what can properly be called a root*; hence the *Disarrangement*. See Rule 321.

are, they that have heard, and with cares, and riches, and pleasures of the present life, going forth, they are choked, and bring not to perfection.

15. But the *seed*, in the good ground, these they are, which, in an honest and good heart, having heard the word, keep and bring forth fruit with patience.

16. Verily no one ⁶⁰⁹having lighted a candle covereth it with a vessel, or under a bed, putteth, but on a candlestick, he setteth, in order that they that enter in, the light should see.

17. For there is not a secret, which not manifest will be made, neither a hidden thing, which will not be known, and so as regards *being* manifest, it should have appeared.

18. Therefore ^{609,1}see. How ye hear. For whosoever should have, it will be given to him, and whosoever should not have, even what things he thinketh to have, it will be taken from him.

609. *Having lighted a candle.* Literally, *Under any circumstances*; whereas the Sense intended to be conveyed is, *In the ordinary course*; hence the *Disarrangement*. See Rule 321.

609,1. *Stop.* The Sense here is not, *As to the manner of hearing*, which is the Literal Sense; but, *As to regard for what has been heard*; hence the *Major Stop*. See Rule 184.

19. Then his mother and brethren came to him, and are not able to have come at him, on account of the press,

20. and it was announced to him after *these* words;
⁶¹⁰
 thy mother and thy brethren have stood without to

 have seen thee, desiring.

21. And the *Jesus* having answered, he said unto them, a mother of me and brethren of me these are,
⁶¹¹
 they that hear and do the word of the God,

22. now it came to pass on one of the days *on which the things recorded in the context occurred*, that he went into a ship, also his disciples, and he said unto them, we should have gone over to the other side of the lake, then they launched forth.

23. But he fell asleep ⁴⁹⁵ after their sailing, and a

 storm of wind came down on the lake, and they were being filled, and were in jeopardy.

24. And having come, they awoke him, saying, master, master, we are lost. Then the *Jesus* having arisen, he rebuked the wind and the raging of the water, and they ceased, and a calm was.

610. See Matthew xii. 46.

611. *They that hear the word of the God.* Literally, *What is*

25. And he said unto them, where is your faith. And having been afraid, they wondered *i e they expressed astonishment at what they had seen*, saying one to another.^{611,1} But who is this *man*, that even he⁶¹² commandeth the winds and the water, and they^{....} obey him,

26. then they arrived at the country of the Gadarenes, which is over against the Galilee.

27. and a certain man, out of the city met him⁶¹³ on his having gone forth on the land, who was having devils, of times long, and a garment he was wearing, Or in a house, he was not abiding, but in the tombs.

28. And having beheld the Jesus, and cried out, he fell down before him, and said with a loud voice,⁶¹⁴ what is to me, is also to thee after *i e as* Jesus, O son of the God that is most high, I beseech thee.²²⁵ Thou shouldst not have tormented me *by casting*⁶¹⁴ me out.

stated; whereas the Sense intended to be conveyed is, *They that conform to God's teaching*; hence the *Disarrangement*. See Rule 321.

611,1 See Mark iv. 41.

612. *He commandeth*. Literally, *The winds &c.*; whereas the Sense intended to be conveyed is, *In relation to them*; hence the *Disarrangement*. See Rule 321.

613. See Matthew viii. 28.

614. See Mark v. 7.

225
 29. For he commanded the spirit that is unclean
 to have come out of the man. For it had caught⁶¹⁵
 him many times, though he was being bound with
 chains and fetters, being kept, yet breaking the
 bands, he was being driven of the devil, into the
 wildernesses.

616 30. And the Jesus asked him, saying, what is to⁴⁹⁴
 thee a name. And the devil said, legion, for many
 devils entered into him,⁶¹⁷

31. then he was beseeching him, in order that he
 should not have commanded them, into the deep, to
 have gone.

32. And there was there, a herd of many swine
 being fed on the mountain *that is near that city*, and
 they were beseeching him, in order that he should
 have suffered them, into those, to have entered, and
 he suffered them.

615. *It had caught him many times.* Literally, *Actively took possession of him*; whereas the Sense intended to be conveyed is *Passive, The man was oftentimes afflicted with the disease*; hence the *Disarrangement*. See Rule 321.

616. *What is to thee.* Literally, *What dost thou regard*; whereas the Sense intended to be conveyed is, *What are others to regard to be thy name*; hence the *Disarrangement*. See Rule 321.

617. *Many devils entered.* Literally, *Separate existences acted*; whereas the Sense intended to be conveyed is, *The man was afflicted with many forms of the disease*; hence the *Disarrangement*. See Rule 322,1.

33. Then the devils having gone out of the man, they entered into the swine, and the herd ran violently down the precipice, into the lake, and were choked.

34. And they that feed having seen that that had been done, they fled and told in the city and in the country.

35. Then they went out to have seen that that had been done, and came to the Jesus, and found sitting the man, out of whom, the devils ⁶¹⁷ had gone, *.....* *he* having being sitting as being of sound mind at the feet of the Jesus, and they were afraid.

36. And they that saw ^{609,1} told them. By what means he that was possessed with devils was healed,

37. then all the multitude of the country of the Gadarenes round about besought him to have departed from them, for they were being ⁶¹⁸ taken with *.....* great fear. So he having gone into the ship *that brought him,* he returned back again.

38. Now he was beseeching him, the man, out of

618. *They were being taken &c.* Literally, *They then suffered*; whereas the Sense intended to be conveyed is, *They anticipated they should suffer if he remained*; hence the *Disarrangement*. See Rule 321.

whom, had departed the devils, to be with him.
But the Jesus sent away him, saying,

39. return to thy house, and shew, what things
⁶¹⁹the God did unto thee, and he went his way through-

 out all the city, publishing, what things ⁶¹⁹the Jesus

 did unto him.

40. And it came to pass in the *act* to have re-
 turned *recorded ver. 37* of the ^{619,1}Jesus, the people
gladly received him. For all were, waiting for him,

41. and behold a man came, whose name *was*
 Jairus, and he a ruler of the synagogue was, and
 having fallen down at Jesus's feet, he was beseeching
 him to have come into his house,

42. for an only daughter, there was to him, about
 years twelve, and she was dying. And the people
⁶²⁰were thronging him, in the *act*, to depart *with him*,

619. See Mark v. 20.

619,1. *The Jesus.* The Government here is peculiar. Had the passage been, *And it came to pass in the act the Jesus to have returned*, the Sense conveyed would have been, *That after his return back recorded ver. 37, He returned from there back again*; whereas the Sense intended to be conveyed is, *And it came to pass in the act recorded ver. 37 respecting the return of Jesus, that the people gladly received him*; hence the Peculiar Form of expression here. I much question, whether this ought not be regarded as an *Irregular Arrangement*.

620. *And the people were thronging him &c.* Literally, *The entire body were so doing*; whereas the Sense intended to be con-

43. then a woman existing with an issue of blood,
 for twelve years, who having ⁶²¹entirely spent in phy-
 sicians all the living *she could spare*, she was not able
 by any to have been healed,

44. having come behind, she touched the border of
 his garment, and immediately the issue of her blood
 stanchèd,

45. and the Jesus said, who *is it* that touched me.
 Then the Peter and they that were with him said after ⁴⁹⁵
 all denying, Master the multitude throng thee, and
 press, yet thou sayest, who *is it* that touched me.

46. Then the ⁶²³Jesus said, some one ^{623,1}touched me.
 For I perceived virtue's having gone out of me.

veyed is, *Many of the body were so doing*; hence the *Disarrangement* of the Nominative, See Rule 322,1. Literally, *They did so on account of its being the time for Jesus to depart*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *General Disarrangement*. See Rule 321. Literally, *Him to depart from them*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement* of the Pronoun *Him*.

621. *Having entirely spent in physicians*. Literally, *With physicians*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

622. *The multitude thronged thee*. Literally, *The entire body does so*; whereas the Sense intended to be conveyed is, *Many of the body does so*; hence the *Disarrangement*. See Rule 322,1.

623. *Then the Jesus said*. If the *Arrangement* here is correct, of which there are some doubts, I do not see the cause of the *Disarrangement*.

623,1. *Some one touched me*. Literally, *Who touched me*; hence the *Disarrangement*. See Rule 321.

47. Then the woman having seen, that she laid not hid, trembling she came, and having fallen down before him, for what cause, she touched him, she declared it, before ^{623,2}all the people, and how she was healed immediately.

48. Then the ⁴⁹⁴*Jesus* said to her, be of good comfort daughter, thy faith hath made ⁶²⁴whole thee, go in peace,

49. while he speaking, one comes from the ruler ^{623,1}of the synagogue, saying to him, verily thy daughter hath died. Trouble not the master.

50. But the *Jesus* having heard, he answered him, saying. Be not afraid. ^{624,2}Only believe, and she shall be made whole.

51. Then having come into the house of the ruler, he suffered not to have entered in any one, save Peter, and James, and John, and the father of the maiden, and the mother.

52. Now all were weeping and bewailing her.

623,2. *Before all the people.* Literally, *Before all people*; whereas the Sense intended to be conveyed is, *Before all those that were there present*; hence the *Disarrangement*. See Rule 321.

624. See Matthew ix. 22.

624,2. See Mark v. 36.

Then the ⁴⁹⁴*Jesus* said. Weep not, she died not, but sleepeth,

53. and they were laughing to scorn him, having known, that she died.

54. But he having put out all, and having taken her hand, he called, the maid addressing, Arise,

55. and her spirit came again, and she arose straightway, and he commanded for her to have been given to have eaten,

56. and her parents were astonished. Then the ⁴⁹⁴*Jesus* commanded earnestly them no one to have told the thing that had been done.

CHAPTER IX.

1. Then having called the twelve, he gave to them a power and authority, over ^{624,4}all devils and diseases, to cure,

2. and sent them to preach the kingdom of the God, and to heal the sick,

3. and said unto them, take ^{624,5}nothing for the jour-
.....

624,4. *Over all devils.* Literally, *Every devil*; whereas the Sense intended to be conveyed is, *Every kind of devil*; hence the *Disarrangement*. See Rule 321.

624,5. *Take nothing.* Literally, *Absolutely nothing*; whereas the Sense intended to be conveyed is, *Regard not a sufficiency of*

ney, neither staves, nor scrip, neither bread, neither money, neither apiece two coats to have,

4. and into whatsoever house, ye should have entered.^{624,6} There abide, and thence depart,

5. and whosoever should not have received you, going out of that city, even shake off the⁶²⁵ dust from your feet, for a testimony, against them.

6. Then departing, they were passing through the towns, preaching the gospel and healing every where.

7. Now Herod the tetrarch heard of all the things that are done by him, and was in great perplexity on account of the *fact* to be stated by some, that John⁶²⁶ hath been raised from *the* dead.

8. And by some, that Elias⁶²⁶ was seen. And by others, that a prophet, one of the old ones rose again,⁶²⁶

9. but Herod said, I beheaded John.⁶²⁷ But who is

anything to be a requisite; hence the *Disarrangement*. See Rule 321.

624,6. See Mark vi. 10.

625. *Even shake off the dust &c.* Literally, *Do that particular act*; whereas the Sense intended to be conveyed is, *Esteem them as worthy of no regard*; hence the *Disarrangement*. See Rule 321.

626. *John hath been raised.* Literally, *Separately from the appearance of Jesus*; whereas the Sense intended to be conveyed is, *That the appearance of Jesus was actually that of John*; hence the *Disarrangement*. See Rule 322,1.

627. *I beheaded John.* Literally, *I personally did it*; whereas the Sense intended to be conveyed is, *I caused him to be beheaded*; hence the *Disarrangement*. See Rule 321.

627,1

this *man*, concerning whom, I hear such things, and

 he was desiring to have seen him,

10. and the apostles having returned, they told him, whatsoever they did, and having taken them, he went aside in private, into a desert place belonging to a city being called Bethsaida.

11. And the people having known, they followed him, and having received them, he was speaking to them, concerning the kingdom of the God, and was
 628
 healing those that have need of healing.

12. And the day began to wear away. And the

 twelve having come, they said unto him, send away the multitude, in order that having been departed into the surrounding towns and the country, they should have lodged and got victuals, for here in a desert place, we are.

13. But he said unto them, give to them, ye, to

627,1. *Who is this man.* Literally, *What is his name*; whereas the Sense intended to be conveyed is, *What is his authority to command*; hence the *Disarrangement*. See Rule 321.

628. *Was healing those having need of healing.* Literally, *All mortals have need in this respect*; whereas the Sense intended to be conveyed is, *Those that had especial need*; hence the *Disarrangement*. See Rule 321.

629. *The day began to wear away.* Literally, *This it ever does*; whereas the Sense intended to be conveyed is, *The day was nearly spent*; hence the *Disarrangement*. See Rule 322,1.

have eaten. And the ⁴⁹⁴*Apostles* said, there are not to us more than five loaves and two fishes, unless one having departed, we should have bought for all ^{623,2}this people meat.

..... ..
14. For there were, ^{497,5}about five thousand men. Then he said to his disciples, make to set down them by companies, in fifties,

15. and they did so, for they sat down all.

16. And having taken the five loaves and the two fishes, having looked up unto the heaven, he blessed them, and brake, and was giving to the disciples to set before the multitude,

17. And they eat, and all were filled, for there was taken up that remained to them of fragments, twelve baskets,

18. and it came to pass in the *act* to be him praying in private, the disciples were with him, that he asked them, saying, ⁶³⁰whom do the multitude declare me to be.

..... ..
19. And the *disciples* having answered, they said John the Baptist. But others Elias. And others, ⁶²⁶that a certain prophet of the old ones rose again.

20. Then he said unto them. And ye, whom⁶³⁰
 declare ye me to be. And the Peter having answered,

 he said the Christ *promised* of the God.

21. Then the *Jesus* having strictly charged them,
 he commanded no one to speak this thing,

22. having declared, that it is necessary for the
 Son of the man *i e him of the human race that is the*⁴⁹³
son many things to have suffered, even to have been
 rejected by the Presbyters, and Chief Priests, and
 Scribes, also to have been killed, yet to have been^{630,1}
 raised the third day.

23. And he said unto all, if any one wills after me
 to come, deny himself, and take up his cross, with
 day, and follow me.

24. For whosoever should will his life to have
 saved *at any cost*, he shall lose it. And whosoever
 should have lost his life, on account of me, he shall
 save it.

25. And what will it profit a man,⁶³¹ having gained
⁴⁹⁸
 the whole world. But having lost himself, or been

 cast away.

630,1. See Matthew xvi. 21.

631. *What will it profit a man.* Literally, *What a man will gain*; hence the *Disarrangement*. See Rule 321.

26. And whosoever should have been ashamed of
 me, or of the my words, the Son of the man ²²⁴ *i e him*
⁴⁹³ ⁶³²
of the human race that is the son will be ashamed of
^{632,1}
 this man. When he should have come with the glory

 of him, and of the Father, and of the Holy Angels.
²²⁴ ^{632,2}
 ^{322,2}

27. Verily I declare unto you truly, some are that
 here have stood, which shall not taste of death, till
 probably, they should have seen the kingdom of the
 God.

28. And it came to pass after these sayings, about
 days eight, that having taken Peter and John and
 James, he went up into the mountain *that is near to*
the city to have prayed,

29. and it came to pass in the *act* him to have
^{632,3}
 prayed, the fashion of his face different *was*, and his

 raiment glistening white *was*,

632. *The son of the man will be ashamed of this man.* Literally,
Under all circumstances; whereas the Sense intended to be con-
 veyed is, *Should he not have repented of it*; hence the *Disarrange-*
ment. See Rule 322,1.

632,1. See Mark viii. 38.

632,2. *The holy angels.* I conceive the Sense of this to be, that
 this Appellation is the Common Ordinary Appellation; whereas the
 Form, *The angels holy*, expresses that the user records his own
 opinion of their character. The Form, *The angels that are holy*,
 expresses a selection from the angels of such as are entitled to the
 Appellation *Holy*.

632,3. *Him to have prayed.* Literally, *With his disciples*;

30. and behold ⁶³³two men were talking with him,

 which were, Moses and Elias,

^{633,1}31. who having appeared with glory, declared his
 decease, which he was about to accomplish at Jeru-
 salem.

32. But the Peter, and they that were with him,
 were, having been heavy in sleep. And having com-
 pletely awoke, they saw his glory and the two men
 that had stood with him,

33. And it came to pass in the *act* ^{633,2}them to depart

 from him, the Peter said unto the Jesus, Master,
 good it is for us here to be, that we should have
 made three tabernacles, one for thee, and one for
 Moses, and one for Elias. Not having known, what
 he saith.

34. While these things of him speaking, a cloud
 came and overshadowed them. And they were afraid

whereas the Sense intended to be conveyed is I conceive, *By himself*;
 hence the *Disarrangement*. See Rule 321.

633. *And behold two men were talking.* Literally, *Actual men*;
 whereas the Sense intended to be conveyed is, *Two existences having*
the appearance of men; hence the *Disarrangement*. See Rule
 322,1.

633,1. *Who.* This is Alford's reading, which appears to me to
 be more probable.

633,2. *Them to depart.* Literally, *The Apostles*; whereas the
 Sense intended to be conveyed is, *Moses &c.*; hence the *Disarrange-*
ment. See Rule 321.

in the *act* these *men* to have entered into the cloud,

35. and a voice came out of the cloud, saying,
322,2 225 634 635
 this my son that is beloved is, hear of him,

36. and the Jesus only was found after the *act* to
635,1 495
 have existed the voice, and they were silent, and told
636 636,1
 no one in those days, any thing which they hath
 seen.

37. And it came to pass on the next day after their having come down from the hill, much people met him,

38. and behold a man, of the company, cried out, saying, master, I beseech thee to have looked upon my son, for an only begotten he is to me,

39. and lo a spirit taketh him, and suddenly he
615
 crieth out, for it throweth into convulsions him, with foam, and hardly departeth from him, agitating violently him,

634. *A voice came out of the cloud.* Literally, *Actually what is stated*; whereas the Sense intended to be conveyed is, *Appeared so to come*; hence the *Disarrangement*. See Rule 322,1.

635. See Matthew xvii. 5.

635,1. *Jesus only was found.* Literally, *This excludes the presence of Peter, James and John*; hence the *Disarrangement*. See Rule 321.

636. See Matthew xvii. 9.

636,1. *In those days.* Literally, *An actual definite specified*

40. and I besought thy disciples, in order that they should have cast out it, and they were not able.

41. Then the Jesus having answered, he said, ^{497,5} O generation faithless and perverse, ^{497,7} until when, shall I be with you, and suffer you, bring hither thy son.

42. And yet he approaching, the devil threw down him, and tore. Then the Jesus rebuked the spirit ²²⁵ that was unclean, and healed the child, and delivered again him to his father.

43. And all were being amazed at the mighty power of the God. Then the Jesus ⁴⁹⁶ said to his ⁴⁹⁵ disciples after all wondering at all things, which he was doing,

44. reserve, ye, in your ears these sayings. For ^{636,2} the Son of the man ⁴⁹³ *i e him of the human race* that is the son is about to be delivered into hands of men.

45. But the ⁴⁹⁴ *men* were not understanding this say-

time; whereas the Sense intended to be conveyed is, *An indefinite short period*; hence the *Disarrangement*. See Rule 321.

636,2. *The Son of the man is about to be delivered*. Literally, *Forced to go*; whereas the Sense intended to be conveyed is, *Voluntarily yields up himself*; hence the *Disarrangement*. See Rule 322,1.

ing, for it was having been hid from them, in order that they should not have perceived it, and they were being afraid to have asked him, concerning this saying.

46. Then a reasoning arose among them, the *matter was*, who possibly may be greater of them.

47. And the Jesus having perceived the thought of their hearts, having taken a child, he sat it, by himself,

48. and said unto them, whosoever should have
^{636,3} received ⁶³⁷ this child, in my name, he receiveth me, and
⁶³⁷.....
 whosoever should have received me, he receiveth him

 that sent me. Therefore the least, among all you,
^{322.2}
 being, this *man* great shall be.

 49. Then the John having answered, he said,

Master, we saw one, in thy name, casting out the devils, and we forbade him, because he followeth not with us,

50. but the Jesus said unto him. Forbid not. For who is not against us, for us, he is.

636,3. *This child*. Literally, *This particular child*; whereas the Sense intended to be conveyed is, *Any child such as this*; hence the *Disarrangement*. See Rule 321.

637. See Matthew xviii. 5.

51. And it came to pass in the *act* to be fully come the days of his being received up, that he his face set in respect of that he should proceed⁶³⁹ to Jerusalem,

52. and he sent angels, before his face, and having been departed, they entered into a village of Samaritans so as to have made ready for him,

53. but they received not him, because his face⁶³⁹ was journeying to Jerusalem.
.....

54. And his disciples James and John having seen, they said, Lord, wilt thou, we should have commanded fire to have come down from the heaven, and to have consumed them, as indeed Elias did.⁶⁴⁰

55. But having been turned, he rebuked them, and said, ye have not known through such a spirit,⁶⁴¹
ye exist,
.....

639. *In respect of that &c.* Literally, *His person had ever that direction*; whereas the Sense intended to be conveyed is, *His arrangements and declarations had ever that relation*; hence the *Irregular Government*. See Rule 381.

640. *As indeed Elias did.* Literally, *For the very same fault*; whereas the Sense intended to be conveyed is, *In punishment of some fault committed against him*; hence the *Disarrangement*. See Rule 322,1.

641. *Ye exist.* Literally, *Ye have temporal life*; whereas the Sense intended to be conveyed is, *Ye are admitted to obtain eternal life*; hence the *Disarrangement*. See Rule 321.

56. and they went into another village.

57. And it came to pass after their departing in
^{641,1}the way, a certain *man* said unto him, I will follow
^{641,2}thee. Whithersoever thou shouldst go, Lord,

58. and the Jesus said unto him, the foxes ⁶⁴²have

 holes, and the birds of the heaven *have* nests. But

 the Son of the man *i e him of the human race that*
⁶⁴².....^{642,1}.....
is the son hath not. Where he should lay the

 head.

59. And he said unto another, follow me. But
⁴⁹⁴the *man* said, Lord, suffer me in having gone first to
 have buried my father.

60. But the Jesus said unto him, leave alone the
 dead to have buried ⁶⁴³their own dead. But thou hav-

 ing gone, preach the kingdom of the God.

61. And then another said, I will follow thee,
 Lord. But first suffer me to have bid farewell to
 them that are in my house.

62. But the Jesus said unto him, no one, having

641,1. *A certain man said.* Literally, *He who said*; hence the
Disarrangement. See Rule 321.

641,2. See Matthew viii. 19.

642. See Matthew viii. 20.

642,1. See Matthew viii. 20.

643. See Matthew viii. 22.

put his hand to a plough, and having looked to the back, fit is for the kingdom of God.

CHAPTER X.

1. Then after these things, the Lord appointed also other seventy, and sent them, by two's, before his face, into every city and place, where he himself⁶⁴⁴ was about to come.

.....^{644,1}
2. And he said unto them. Verily the harvest great *is*. But the labourers few *are*. Therefore he prayed the lord of the harvest, that he should have sent forth labourers, into his harvest,

^{497,3}
3. depart. Behold I sent forth you as lambs, in midst of wolves.

4. Carry not a purse. Nor a scrip, nor shoes, and no one, by the way, ye should have saluted.

5. And into whatsoever house, ye should have entered first, say, peace *be* to this house,

6. and if a son of peace should be there, your peace shall rest upon him. But if not, to you, it shall turn again.

644. *He himself was about.* I consider the object of the *Disarrangement* here, to be, to shew that the Pronoun is to be translated, *Himself*; hence the *Disarrangement*. See Rule 321.

644,1. See Matthew ix. 37.

7. And in it the house, remain, eating and drinking the things that are belonging to them. For worthy the labourer of his hire is. Go not from house, to house,

8. and into whatsoever city, ye should enter, and they should receive you, eat the things that are set before you,

9. and heal those that are in it sick, and say unto them, the kingdom of the God hath come nigh unto you.

10. But into whatsoever city, ye should enter, and they should not receive you, having gone into the streets of it, say,

11. verily we shake off to you the dust that cleaved to us out of your city. Nevertheless this thing know ye, that the kingdom of the God hath come nigh,

12. I say unto you, that more tolerable it will be for Sodom in that day, than for that city,

645. See Matthew x. 10.

646. *We shake off to you the dust &c.* Literally implies, *That the act in itself was condemnatory*; whereas the Sense intended to be conveyed is, *We do it in such manner as to mark our condemnation*; hence the *Disarrangement*. See Rule 321.

646,1. *Stop.* What follows this Stop, Literally is, *Nevertheless this thing ye do know*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Major Stop*. See Rule 184.

647. See Matthew xi. 22.

13. woe unto thee, Chorazin, woe unto thee, Bethsaida, for if in Tyre and Sidon, the mighty works were done, that had been done in you long ago, perhaps in sack-cloth and ashes, sitting, they repented.^{647,1}

14. But more tolerable it will be for Tyre and Sidon, at the judgment, than for you,⁶⁴⁷

15. And thou Capernaum that art unto the heaven having been exalted, unto hell, thou shalt be thrust down,

16. he that heareth you, he heareth me, and he that despiseth you, he despiseth me. And he that despiseth me, he despiseth him that sent me.⁶⁴⁸
^{648,1}

17. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us, through thy name.⁶⁴⁹

647,1. See Matthew xi. 21.

648. *He heareth me.* Literally, *He does so*; whereas the Sense intended to be conveyed is, *He in effect does so*; hence the *Disarrangement*. See Rule 321.

648,1. *And he that despiseth me.* Literally, *Me personally*; whereas the Sense intended to be conveyed is, *The doctrine I teach*; hence the *Disarrangement*. See Rule 321.

649. *Even the devils are subject unto us.* Literally, *The whole body act in obedience to our commands*; whereas the Sense intended to be conveyed is, *Not one of the body is able to resist our commands*; hence the *Irregular Government*, See Rule 382.

Literally, *The devils act by our direction*; whereas the Sense

18. And he said unto them, *In thus commissioning you I shewed* I was contemplating the Satan as powerless as lightning, from the heaven, having fallen.^{497,3}

19. Behold I give unto you the power in respect of that ye should tread upon serpents, and scorpions, and over all the power of the enemy *i e of whatever is an enemy to man*, so nothing should by any means have hurt you.^{651,1}

20. Notwithstanding in this. Rejoice not, that the spirits are subject unto you. But rejoice, that your names were written in the heavens,^{649,653}

21. about this hour, the Jesus rejoiced in the spirit, and said, I thank thee, Father, Lord of the heaven and of the earth, that thou hid these things,^{528,1}

intended to be conveyed is, *They are unable to act in opposition to us*; hence the *Disarrangement*. See Rule 322,1.

650. *In respect of &c.* Literally, *Ye should do on all occasions*; whereas the Sense intended to be conveyed is, *Ye should do so if necessary to the accomplishment of your work*; hence the *Peculiar Government*. See Rule 381.

651. *Nothing should by any means have hurt you.* Literally, *Hurt you in any manner*; whereas the Sense is restricted to the limits of the power referred to, *Hurt you in relation to my gospel*; hence the *Disarrangement*. See Rule 321.

651,1. See Matthew xi. 21.

653. *That your names were written in heaven.* See 498.

Literally, *Each separate name was inscribed*; whereas the Sense intended to be conveyed is, *As Christians they obtained a title to that privilege*; hence the *Irregular Government*. See Rule 382.

from wise and prudent *persons*, and revealed them to
^{653,1} babes, truly the Father, that thus pleasure came
 to thee,

⁶⁵⁴ 22. all things were delivered to me, by my Father,
²¹⁰.....
 and no one knoweth, who is the Sons, but the father,
²¹⁰
 or who is the fathers, but the son, and to whomsoever

 the son should will to have revealed,

23. and having been turned to the disciples, in a
 private *manner*, he said, blessed, the eyes that see,
 what things ye see.

⁶⁵⁵ 24. For I tell you, that many prophets and kings

 desired to have seen, what things ye see, yet saw not,

 and to have heard, what things ye hear, yet heard
 not,

25. and behold a certain lawyer stood up, temp-
 ting him, and saying, Master, what thing having
²¹⁰ done, shall I inherit eternal life.
⁴⁹⁴.....

653,1. See Matthew xi. 25.

654. *All things were delivered to me.* Literally, *Without any exception*; whereas the Sense intended to be conveyed is, *All things referred to in the context*; hence the *Disarrangement*. See Rule 322,1.

Also, Literally, *each thing received was so obtained*; whereas the Sense intended to be conveyed is, *Generally speaking such was the case*; hence the *Irregular Government*. See Rule 382.

655. *Many prophets and kings desired.* Literally, *Did expressly what is stated*; whereas the Sense intended to be conveyed is, *In effect they did so*; hence the *Disarrangement*. See Rule 322,1.

26. Then the ⁴⁹⁴*Jesus* said unto him, in the law, what hath been written, how readest thou.

27. And the *lawyer* having answered, he said, thou shalt love Lord thy God, with all thine heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself.

28. Then he said unto him. ⁵⁹⁴Rightly thou answered, this do, and thou shalt live.

29. But the *lawyer* willing to justify himself, he said unto the Jesus, and who is ⁶⁵⁶my neighbour.

30. Then the Jesus having answered, he said, a certain man was going down from Jerusalem to Jericho, and ⁶⁵⁷fell among thieves, the *thieves* even having stripped of his raiment him, and having laid ⁶⁵⁸on stripes, they departed, having left half dead being.

31. And by chance, a certain priest came down

656. *Who is my neighbour.* Literally, *Who lives near to me*; whereas the Sense intended to be conveyed is, *Who is my neighbour in the sense to which you allude*; hence the *Disarrangement*. See Rule 321.

657. *He fell among thieves.* Literally, *A form of existence bearing that name*; whereas the Sense intended to be conveyed is, *He fell among men who robbed him*; hence the *Disarrangement*. See Rule 321.

658. *Laid on stripes.* Literally, *Placed some actual thing on him*; whereas the Sense intended to be conveyed is, *They beat him*; hence the *Disarrangement*. See Rule 321.

by that way, and having seen him, he passed by on the other side.

32. And likewise also a Levite having come to the place, having come and looked, he passed by on the other side.

33. But a certain Samaritan journeying, came by him, and having seen him, he was moved with compassion,

34. and having approached, he bound up his wounds, pouring in oil and wine. And having set him, on the ²²⁴his own beast, he brought him, to an inn, and took care of him,

35. and on the morrow, having departed, taking two pence, he gave to the host, and said unto him, take care of him, and what things soever thou shouldst have spent more, I ^{658,1}will repay thee in the time to return again me.

36. Now which of these the three ^{658,2}thinkest thee neighbour to have been of him that fell among the thieves,

658,1. *I will repay thee &c.* Literally, *I personally will do it*; whereas the Sense intended to be conveyed is, *I will cause it to be done*; hence the *Disarrangement*. See Rule 321.

658,2. *Thinkest thee neighbour.* Literally, *Actually a neighbour*;

37. and the ⁴⁹⁴*lawyer* said, he that shewed the mercy, to him. Then the Jesus said unto him, go, even thou, do likewise.

38. Now it came to pass in the *act* to depart *viz.* them *i e* *Jesus and his disciples*, that he entered into a certain village. And a woman, who by name *Martha was*, received him, into her house,

39. and a sister being called ⁶⁵⁹*Mary* was with her, which indeed having sat down at the feet of the Jesus, she was hearing his word.

40. But the *Martha* was being ⁶⁶⁰cumbered about much serving. And having come, she said, Lord, concerneth it not thee, that my sister ⁶⁶¹left alone me to serve. Now bid her, in order that ⁶⁶²she should have helped me.

whereas the Sense intended to be conveyed is, *Was in effect such*; hence the *Disarrangement*. See Rule 321.

659. *And a sister being called Mary was with her.* Literally, *In the same room*; whereas I conceive the Sense intended to be conveyed is, *In the same house*; hence the *Disarrangement*. See Rule 321.

660. *The Martha was being cumbered about much serving.* Literally, *Was troubled with proper attention in serving*; whereas the Sense intended to be conveyed is, *Paid unnecessary attention to it*; hence the *Disarrangement*. See Rule 322,1.

661. *Left alone me.* Literally, *Went into some other place*; whereas the Sense intended to be conveyed is, *Did not assist me in doing the work*; hence the *Disarrangement*. See Rule 321.

662. *She should have helped me.* Literally, *Have done something*

41. Then having answered, the Jesus said unto her, Martha, Martha, thou art careful and troubled about many things.

42. Though ⁶⁶³necessity exists for one *thing*. And ⁶⁶⁴Mary ^{.....224.....}selected the good part, which shall not be taken from her,

CHAPTER XI.

1. and it came to pass at the *time* to happen to him, in a certain place, praying, as he ceased, one ^{664,1}of his disciples said unto him, Lord, teach us to ^{.....}pray. As even John taught his disciples. ^{.....497,2.....496.....664,2.....}

2. Then he said unto them. When ye would pray, say, O father, be esteemed as holy thy name, come ^{664,3}thy kingdom, ^{.....}

with me personally; whereas the Sense intended to be conveyed is, *She should have performed some of the work I was engaged in doing*; hence the *Disarrangement*. See Rule 321.

663. *Though necessity exists for one thing*. Literally, *One in relation to detail*; whereas the Sense intended to be conveyed is, *One in relation to Principle*; hence the *Disarrangement*. See Rule 321.

664. *Selected the good part*. Literally implies, *Intentional selection*; whereas the Sense intended to be conveyed is, *The part she has adopted is the good part*; hence the *Disarrangement*. See Rule 321.

664,1. *One of his disciples said*. Literally, *He who by his disciples said*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

664,2. *Stop*. The Sense here is not, *Whenever ye pray*, which is the Literal Sense; but, *Whenever without a direct object ye pray*; hence the *Major Stop*. See Rule 184.

3. give to us our bread that ⁶⁶⁵ is sufficient ²²⁵ for support

 that is according to *the* day,

4. and forgive us our sins. For even we ourselves
 forgive all being indebted to us, and thou wouldest
 not have brought us, into temptation,

5. and he said unto them, which of you, shall have
 a friend, and shall go unto him after midnight, and
 should have said unto him, friend, lend me three
 loaves,

6. for a friend ^{665,1} of me arrived in a journey, to me,

 and I have not, what I shall set before him,

7. and that *man* from within having answered,
⁶⁶⁶ should have said. Present ^{666,1} not to me trouble. Al-
⁶⁶⁷ ready the door hath been shut, and my children, with

664,3. *Thy kingdom.* If the Government here is correct, I consider the *Disarrangement* is designed to shew, See Rule 321, *That the earthly kingdom we here pray may come*, is not Literally, *The kingdom*, but, *A kingdom of God*.

665. See Matthew vi. 11.

665,1. *A friend of me arrived.* Literally, *Has just reached my residence*; whereas the Sense intended to be conveyed is, *Has under a just necessity as a traveller applied to me*; hence the *Disarrangement*. See Rule 322,1.

666. *Present not to me trouble.* Literally, *Something undoubtedly troublesome*; whereas the Sense intended to be conveyed is, *That which I regard as such*; hence the *Disarrangement*. See Rule 321.

666,1. *Stop.* The Sense here is not, *Do not trouble me, now that the door hath been shut*, which is the Literal Sense; but as in the Paraphrase; hence the *Major Stop*. See Rule 184.

667. *The door hath been shut.* Literally, *Closed, perhaps only*

me, in the bed, are, I am not fit *i e justified*, having arisen to have given thee,

8. I say unto you, though indeed he will not grant him *his request, namely*, having arisen because of the ⁶⁶⁸ *claim* to be ^{183,1} his friend. Yet because of his impo-
tunity, having been risen, he will grant him of as many things as, he needeth,

9. and I say unto you, ask, and it will be given ⁶⁶⁹ you, seek, and ye will find, knock, and it will be opened unto you.

10. For every one that asketh, receiveth, and he ⁶⁷⁰ that seeketh, findeth, and it will be opened to him
that knocketh.

11. For which, of you will the son ask of the ^{670,1}

latched; whereas the Sense intended to be conveyed is, *Closed by locking &c. for the night*; hence the *Disarrangement*. See Rule 322,1.

668. *His friend*. Literally, *Actually such*; whereas the Sense intended to be conveyed is, *Such in the common acceptance*; hence the *Disarrangement*. See Rule 321.

669. *I say unto you*. Literally, *You in particular*; whereas the Sense intended to be conveyed is *General, To all through you*; hence the *Disarrangement*. See Rule 321.

670. *It will be opened to him that knocketh*. Literally, *In any manner*; whereas the Sense intended to be conveyed is, *That sincerely knocketh*; hence the *Disarrangement*. See Rule 321.

670,1. *Will the son ask of the father a loaf*. Literally, *The son will demand the father's loaf*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

father a loaf. That he will give to him a stone, or
⁶⁷¹
 even *shall he ask for* a fish. That for a fish, he will
⁶⁷¹
 give to him a serpent,

12. or even if he should have asked for an egg.
 That he will give to him a scorpion.

13. Therefore if ye evil being, have known good
 gifts to give to your children, ⁶⁷²more by much the
 father that is in heaven will give a spirit holy i e *freed*
from guilt to them that ask him,

14. and he was casting out a devil, and it was
 dumb. And it came to pass after the devils having
 gone out, the ^{672,1}dumb spoke, and the people won-
 dered..

15. But some of them said, through Beelzebub
 chief of the devils, he casts out the devils.

16. And others putting to the proof, a sign, from
 him, they were desiring out of heaven.

17. But he having known ⁶⁷³their thoughts, he said

671. *He will not give to him a stone.* Literally, *What is specified*; whereas the Sense intended to be conveyed is, *Any thing of that description*; hence the *Disarrangement*. See Rule 321.

672. See Romans v. 10.

672,1. *The dumb spake.* Observe. Not, *The dumb devil*; but, *The dumb man*; hence, *The man that by means of the devil was made dumb*. In what respect does this dumb man differ from any dumb man of the present day.

673. *Their thoughts.* Literally, *All that passed through their*

unto them, every kingdom, against itself having been divided, is brought to desolation, and a house *divided* against a house, falleth.

18. so if indeed the Satan, against himself, was divided, how shall his kingdom be preserved, that ye say through Beelzebub to cast out me the devils.

19. And if I, by Beelzebub, cast out the devils, your sons, by what, do they cast out, as to this *charge*, your judges they will be.

20. But if by a finger of God, I cast out the devils, then the kingdom of the God was beforehand with
^{673,1} you.

21. When the strong man having been armed, he
⁶⁷⁴ should keep his own palace, in peace, ⁶⁷⁵ his goods are.

22. But when the stronger than he having come,
 he should have overcome him, he taketh away his

minds; whereas the Sense intended to be conveyed is, *Their opinions on the subject under consideration*; hence the *Disarrangement*. See Rule 321.

673,1. *Stop*. The Sense here is not, *During the particular time that he actually guards his goods*, which is the Literal Sense; but, *When the palace and goods are able to be defended by him*; hence the *Major Stop*. See Rule 184.

674. *His own palace*. Literally, *Absolutely his*; whereas the Sense intended to be conveyed is, *The palace he defends*; hence the *Disarrangement*. See Rule 321.

675. *His goods are*. Literally, *Absolutely, all are so*; whereas the Sense intended to be conveyed is, *Speaking generally, all are so*; hence the *Irregular Government*. See Rule 382.

⁶⁷⁶
complete armour, in which, he was trusting, and his
.....
spoils he divides,

23. he that is not with me, against me, he is, and
.....^{183,1}
he that gathers not with me, he scattereth.

24. When the ²²⁴unclean ⁴⁹²spirit should have ^{676,1}*tem-*
porally gone out of the man that is afflicted with
.....
devils, it walketh through dry places, seeking rest,
.....^{676,2}
but not finding, it says, I will return into my house.
From whence I came out,

25. and having returned, it findeth it having been
.....^{497,4}
swept and garnished.

26. Then it goeth, and taketh with itself ^{676,3}seven
.....
other spirits more wicked than itself, and having
.....
entered in, it dwells there, so the last of that man
becomes worse than the first.

27. And it came to pass in the *act* to say him
these things, a certain woman having lifted up voice,
out of the multitude, said to him, blessed the womb
that bore thee *is*, and paps which thou sucked.

676. *He taketh away &c.* Literally, *He deprives him of it*; whereas the Sense intended to be conveyed is, *He renders it useless*; hence the *Disarrangement*. See Rule 321.

676,1. See Matthew xii. 43.

676,2. See Matthew xii. 44.

676,3. See Matthew xii. 45.

28. But he said. Yea rather, blessed they that hear the word of the God and keep *are*.

29. Then he began to say after the peoples gather-⁴⁹⁵
 ing together, this generation evil is, a sign it seeketh,
 but a sign shall not be given to it, except the sign of
 Jonas.

30. For as Jonas was a sign unto the Ninevites.^{497,2}
 So the Son of the man *i e him of the human race that*⁴⁹³
is the son shall be to this generation,

31. a queen of south will be raised up in the judg-⁶⁷⁸
 ment, with the men of this generation, and she will
 condemn them, for she came from the uttermost parts
 of the earth to have heard the wisdom of Solomon,
 and behold a greater than Solomon here *is*,

32. men of Nineveh will rise up in the judgment,⁶⁷⁹
 with this generation, and they will condemn it, for
 they repented at the preaching of Jonas, and behold
 a greater than Jonas here *is*,

33. Verily no one having lighted a candle, in a⁶⁸⁰

677. See Matthew xii. 39.

678. See Matthew xii. 42.

679. See Matthew xii. 41.

680. *Having lighted a candle.* Literally, *Expressly what is stated*; whereas the Sense intended to be conveyed is, *Having produced any light*; hence the *Disarrangement*. See Rule 321.

secret place, he places *it*, neither under the bushel
i e the extinguisher of it, but in the candlestick of *it*,
 in order that those that come in, the light should see,⁶⁸¹

34. the candle of the body thine eye is. There-⁶⁸²
 fore when thine eye clear should be, even all thy⁶⁸²
 body enlightened is. But when evil it should be,
 even thy body darkness is.

35. Therefore take heed. Lest the light that is in^{682,2}
 thee darkness is.

36. Therefore if all thy body enlightened is. Not
 having any part dark, enlightened all will exist *i e*
continue, as whilst the candle enlightened thee with *i e*⁶⁸³
during the shining of it.

37. Then was a certain Pharisee beseeching him²¹⁰
 after the act to have spoken *what has been recorded*,⁴⁰⁵
 that he should have dined with him. And having
 gone in, he sat down to meat.

681. *The light should see*. Literally, *Necessarily so*; whereas the Sense intended to be conveyed is, *Ordinarily so*; hence the *Disarrangement*. See Rule 322,1.

682. See Matthew vi. 22.

682,2. See Matthew vi. 23.

683. *As when the candle enlightened thee with the shining*. Literally, *After a corresponding extent*; whereas the Sense intended to be conveyed is, *After a corresponding manner compared with the attainments of each*; hence the *Disarrangement*. See Rule 322,1.

38. But the Pharisee having beheld, he marvelled, that not first he was washed before the dinner.

39. Then the Lord said unto him. ^{683,1} Now ye the Pharisees the outside of the cup and the platter make clean. But the inward part of you is full of ravening and wickedness,

40. fools, not he that made the outside, also the inside, he made,

41. moreover the things that it contains, shew compassion, and behold every thing ⁶⁸⁴ clean is to you,

42. but woe unto you the Pharisees *i e unto those that are Pharisees*, that ye tithe the mint, and the rue, and every herb *that ye possess*, though ye neglect the judgment and the love of the God. Now these things it was fitting to have done, and those things not to leave undone,

43. woe unto you the Pharisees, that ye love the uppermost seat, in the synagogues, and the greetings, in the markets,

683,1. *Stop.* The Sense here is not, *At this immediate present time*, which is the Literal Sense; but, *By the obligations of your order*; hence the *Major Stop*. See Rule 184.

684. *Clean is to you.* Literally, *Every thing may be partaken of without restriction*; whereas the Sense intended to be conveyed is, *Nothing is unrestrictedly condemned*; hence the *Disarrangement*.

44. woe unto you, that ye are as the graves that are concealed, that the men that walk over, have not knowledge of.

45. Then one of the lawyers having answered, he saith unto him, Master, these things saying, verily
 684,1 thou reproachest us.

46. Then the *Jesus* said, verily woe to you the
 684,1 lawyers, that ye laid the men *that are subject to you*
 burdens greivous to be borne, but yourselves with one of your fingers, ye touched not the burdens,

47. woe unto you, that ye build the sepulchres of
 685 the prophets. For your fathers killed them,

48. truly ye bear witness and consent to the deeds of your fathers, that they verily killed them. For ye
 686 build their sepulchres,

49. with respect to this, verily the wisdom of the
 687

See Rule 322,1. *To you in particular*; whereas the Sense intended to be conveyed is *General, You who are Christians*; hence the *Disarrangement*. See Rule 321.

684,1. *Thou reproachest us*. Literally, *Us in particular*; whereas the Sense intended to be conveyed is *General, Our body*; hence the *Disarrangement*. See Rule 321.

685. *For your fathers killed them*. Literally, *Your immediate relations*; whereas the Sense intended to be conveyed is, *Your national ancestors*; hence the *Disarrangement*. See Rule 322,1.

686. *Their sepulchres*. Literally, *Their property*; whereas the Sense intended to be conveyed is, *That contain or commemorates them*; hence the *Disarrangement*. See Rule 321.

687. *The wisdom of the God declares*. Literally, *That which is*

God declared, I will send unto them prophets and

 apostles, and of them, they will slay and persecute,

50. in order that the blood of all the prophets that
 is shed from foundation of world might have been
 required of this generation,

51. from the blood of Abel, unto the blood of
 Zacharias that perished between the altar and the
 temple, ^{497,5} verily I say unto you, it shall be required of
 this generation,

52. woe unto you the lawyers, that ye lifted up the
 key of the knowledge *of these things*, yourselves ye
 entered not in, and ye hindered ⁶⁸⁸ those that enter in.

53. Then the Scribes and the Pharisees began after

 his having spoken these things unto them vehe-

 mently to urge and to provoke to speak him, of
 many things,

54. laying wait for him, seeking to have caught
 something, out of his mouth, in order that they
 might have accused him,

his wisdom proclaimed; whereas the Sense intended to be conveyed
 is, *God in proclaiming as he did displayed his wisdom*; hence the
Disarrangement. See Rule 322,1.

688. *Ye hindered those that enter in*. Literally, *Ye effected
 what is stated*; whereas the Sense intended to be conveyed is, *Ye
 attempted to hinder*; hence the *Disarrangement*. See Rule 321.

CHAPTER XII.

1. as to whom, he began to say unto his disciples first
⁴⁹⁵
 after having been gathered together the multitudes of

 the people so as to tread upon one another; direct the

 thoughts in yourselves, from the leaven of the Phari-
 sees, which ^{322,2}hypocrisy is.

2. For nothing having been covered there is, which
 will not be revealed, or hid, which will not be known,

3. an account of which, whatsoever, in the dark-
 ness, ye spoke, in the light, it shall be heard, and
 what, in the ear, ye spoke in the closets, shall be
 proclaimed on the house tops.

4. So I say unto you my friends. Ye should not
 have been afraid of them that kill the body, and after
 these things. Have not any thing more to have done
with you.

5. But I will forewarn you, whom ye should have
 been afraid of, be afraid of him that exists after the
act to have killed having power to have cast into the
^{497,5}hell, yea I say unto you be, ⁶⁸⁹afraid of this *person*,

689. *Be afraid of this person.* Literally, *Be under apprehension with regard to him*; whereas the Sense intended to be conveyed is, *Fear to disregard his power*; hence the *Disarrangement*. See Rule 321.

6. is it not, ⁶⁹⁰ five sparrows are sold for two farthings,
 yet one, of them, is not having been forgotten before
 the God,

7. but even all the ⁶⁹¹ hairs of your head have been
 numbered. Therefore be not afraid, ye are of more
⁶⁹² value than many sparrows.

8. Also I say unto you, all whosoever should have
 assented to me, before the men *that oppose me*, verily
 the Son of the man ⁶⁹³ *i e him of the human race that is*
the son will have assented to him, before the angels of
 the God.

9. But he that denied me, before the men *that*
oppose me, he will be denied before the angels of the
 God,

10. yet every one who shall speak a word, against
 the Son of the man ⁴⁹³ *i e him of the human race that is*
the son, it shall be forgiven to him *as respects his re-*
⁶⁹⁴ *lation with man.* But it shall not be forgiven to him

690. See Matthew x. 29.

691. See Matthew x. 30.

692. See Matthew x. 31.

693. See Mark viii. 38.

694. *Stop.* See Matthew xii. 31. Had a *Minor Stop* preceded
 this passage, the Sense would have been restrained thus, *But it shall*
not be forgiven to him that in speaking against the son of man
blasphemeth against the Holy Spirit; whereas the Sense intended to

⁶⁹⁵
in such relation that ⁴⁹²blasphemed ²²⁴against the Holy

 Spirit.

11. And when they should bring you, unto the
 synagogues, and the magistrates, and the powers.
 Take no thought. ^{695,2} How or what, ye should have an-
 swered, or what ye should have said.

⁴⁹² 12. For the Holy Spirit ^{695,3}will give you, in it the
^{695,4}hour, what it is fit to have said.

be conveyed, is not to restrict the blasphemy to that one particular point; hence the expression of the *Major Stop* here, to point out each sentence to be an independent injunction. See Rule 184.

695. *It shall not be forgiven to him &c.* Literally, *He shall never be pardoned*; whereas the Sense intended to be conveyed is, *He shall not by man be held guiltless*; hence the *Disarrangement*. See Rule 321.

That blasphemed against the Holy Spirit, I think it probable that the Form here used, expresses a direct opposition to the Holy Spirit, whereas had it been expressed, *That blasphemed against the Holy Spirit*, the Sense conveyed would have been, *That in any manner caused the Holy Spirit to be blasphemed*; hence the introduction of the Sentence of the Preposition between the Article and its Participle.

695,1. *Stop*. The Sense here is not, *Absolutely not any*; which is the Literal Sense; but, *No anxious thought*; hence the *Major Stop*. See Rule 184.

695,2. *Stop*. The Sense here is not, *As to the manner or time*, which is the Literal Sense; but, *As to the power or matter*; hence the *Major Stop*. See Rule 184.

695,3. *The holy spirit will give you*. Literally, *Will actively do what is stated*; whereas the Sense intended to be conveyed is *Passive*, *Will cause you to perceive*; hence the *Disarrangement*. See Rule 322,1.

695,4. *In it the hour*. Literally, *When they shall bring you before the Magistrates &c.*; whereas the Sense intended to be conveyed is, *At the time when ye shall have to defend yourselves*; hence the *Disarrangement*. See Rule 321.

13. Then ^{695,5} one said unto him, out of the company
 Master, speak to my brother to have divided with me
 the inheritance.

14. But the ⁴⁹⁴ *Jesus* said unto him, Man, ⁶⁹⁶ who made
 me a judge or a divider, over you.

15. Then said he unto them, take heed and beware
^{696,1} of all covetousness, for in any one ⁶⁹⁷ his life consists
 not in the to abound in that he possesses.

16. Then he spoke a parable, unto them, saying of
 a certain rich man, the ground brought forth plen-
 tifully,

17. and he was thinking within himself, saying,
^{697,1} what shall I do, for I have not. Where I shall bestow
 my fruits,

695,5: *Then one said.* Literally, *Then who said*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

696. *Who made me a judge.* Literally, *A denial that he was such*; whereas the Sense intended to be conveyed is, *A denial that he was such in the Sense required by the context*; hence the *Disarrangement*. See Rule 321.

697. *His life consists &c. in that he possesses.* Literally, *His life*; whereas the Sense intended to be conveyed is, *His acceptance in this life*; hence the *Disarrangement*. See Rule 322,1. Literally, *In the abundance of them under any circumstance*; whereas the Sense intended to be conveyed is, *It consists in the proper attainment and use of them*; hence the *Disarrangement*. See Rule 321.

697,1. *Stop.* The Sense here is not, *I am unable to command*, which is the Literal Sense; but, *I am unable temporally to command*; hence the *Major Stop*. See Rule 184.

18. then he said, this I will do, I will pull down
⁶⁹⁸ my barns and ⁶⁹⁹ build greater, and I will bestow there

 all my fruits and my goods,

19. and I will say unto my soul, soul thou hast
 much goods laying up for many years, take rest, eat,
 drink, be merry.

20. But the God said unto it, foolish, they claim
^{699,1} in this night thy soul, of thee. Then what thou pre-
⁷⁰⁰
⁷⁰¹ pared, it will be for any one. ^{497,2}

21. Thus he that layeth up treasure for himself,
 and not toward God, being rich.

22. Then he said unto his disciples, on account of
⁷⁰² this, I say unto you. Take no thought for your posi-

 tion in this life, what ye should have eaten, neither for

698. *My barns.* Literally, *Mine*; whereas the Sense intended to be conveyed is, *The barns I occupy*; hence the *Disarrangement*. See Rule 321.

699. *I will build greater.* Literally, *I personally will do it*; whereas the Sense intended to be conveyed is, *I will cause it to be done*; hence the *Disarrangement*. See Rule 321.

699,1. *In this night.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *Shortly, perhaps dawn, twilight, or mid-day*; hence the *Disarrangement*. See Rule 321.

700. *They claim in this night thy soul of thee.* Literally, *What is stated*; whereas the Sense is intended to be understood Metaphorically. *The enjoyment of eating, drinking, rest, and merriment, takes from thee thy soul*; hence the *Disarrangement*. See Rule 321.

701. *It shall be for any one.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *Some other than thyself*; hence the *Disarrangement*. See Rule 321.

702. *I say unto you.* Literally, *You in particular*; whereas the

the *appearance of the* body, what ye should have put on,

23. the life more it is than the meat *of it*, and the body than the raiment *of it*,

24. consider the ravens, for they sow not, neither reap, with whom there is not store house or barn, yet the God ⁷⁰³ feedeth them, more how much, ⁷⁰⁴ are ye better than the fowls.

25. And which, of you, taking thought, is able to have added to his stature one cubit.

26. And if not even least ye are able to do, why, concerning the rest, take ye thought,

27. consider the lilies, how does it grow, it toils not, neither spins. Yet I say unto you, not even Solomon, in all his ^{704,1} glory, clothed as one of these.

28. Then if the God so clothed the grass, in the ⁷⁰⁵ field, to-day being, and to-morrow into an oven being ⁷⁰⁴ cast, more how much, you, possessors of little faith,

Sense intended to be conveyed is *General*; hence the *Disarrangement*. See Rule 321.

703. See Matthew vi. 26.

704. See Romans v. 10.

704,1. *All his glory*. Literally, *The glory he obtained*; whereas the Sense intended to be conveyed is, *The magnificence conferred on him*; hence the *Disarrangement*. See Rule 321.

705. See Matthew vi. 30.

29. then ye. Seek not, what ye should have eaten, or what ye should have drunk, neither be of doubtful mind.

30. Although all these things the nations of the world earnestly seeks. But ⁷⁰⁶your Father ⁷⁰⁷hath known, ^{183,1}that ye have need of these things.

31. Notwithstanding ye seek the kingdom of the God, and so all these things will be added unto you.

32. Be not afraid for ²²⁴the little flock, for your Father is pleased to have given you the kingdom,

33. sell the things that are with you, and give alms, provide to yourselves bags not waxing old, a treasure not failing, in the heavens. ^{707,2}Where ⁷⁰⁸a thief approaches not, ^{708,1}neither a moth corrupts.

34. For where your treasure is. ⁷⁰⁹There also your heart will be,

706. *Your father.* Literally, *Yours in particular*; whereas the Sense intended to be conveyed is *General*; hence the *Disarrangement*. See Rule 321.

707. *But your father hath known.* Literally, *Hath known that these especial things are necessary*; whereas the Sense intended to be conveyed is, *Knows what things are necessary for you*; hence the *Disarrangement*. See Rule 322,1.

707,2. See Matthew vi. 19.

708. See Matthew vi. 20.

708,1. See Matthew vi. 21.

709. *There also your heart will be.* Literally, *Necessarily so*; whereas the Sense intended to be conveyed is, *Ordinarily so*; hence the *Disarrangement*. See Rule 322,1.

35. smoothed beds *i e* repose as men, ⁴⁹⁸ their loins

 having been girded about, and the lights of whom
 being kindled,

36. and so ye like *are* unto men waiting for their
⁷¹⁰ own lord. When he will return from the wedding,
 in order that immediately they should have opened to
⁴⁹⁵ him after having come and knocked,

37. blessed those servants *are*, whom the lord
^{497,8} having come, he will find watching. Verily I say
 unto you, that he will gird himself, and make sit down
 to meat them, and having come forth, he will serve
 them,

38. and if he should have come in the ²²⁴ second
²²⁴ watch, or in the third watch, he should have come,

 and should have found thus, blessed those ^{710,1} servants

 are.

39. Now this thing ye know, that if the good man
⁷¹¹ of the house had known what hour, the thief comes,

710. *Stop.* The Sense here is not, *Returning particularly from the act specified*; which is the Literal Sense; but, *Returning from any work that has caused him to be absent*; hence the *Major Stop*. See Rule 184.

710,1. *Blessed those servants are.* Literally, *Necessarily absolutely so*; whereas the Sense intended to be conveyed is, *They are so as regards the consequences of the action specified*; hence the *Disarrangement*. See Rule 321.

711. See Matthew xxiv. 43.

he watched probably, and not probably left to have been broken through his house.

40. Therefore also ye, be, ready, for what hour ye think not, the Son of the man ⁴⁹³ *i e him of the human*
 ⁷¹²
race that is the son cometh.

41. Then the Peter said unto him, Lord, unto us, ²¹⁰
 speakest thou this parable, or even to all.

42. And the Lord said. Now who the faithful ²³⁴
^{322,2} steward and wise is, whom the Lord shall make ruler

 over his household in respect of that he should give ⁷¹⁴

 in due season the portion of meat,

43. blessed that servant ⁷¹³ *is*, whom his lord having come, he will find doing so.

44. With truth I say unto you, that over all that he has, he will make ruler him.

45. But if that servant should have said in his heart, my lord delays to come, and should have begun to beat the men servants and the maidens. ^{713,1} Also to eat and drink so as to be drunken,

712. See Matthew xxiv. 44.

713. Is this reading, or St. Matthew xxiv. 47 correct. Griesbach admits that there is some authority for this place corresponding with St. Matthew's record.

713,1. *Stop.* The Sense here is not, *That every single particular specified is in every case necessarily to be performed*, which is the Literal Sense; but, *That all the things specified are done by different persons*; hence the *Major Stop*. See Rule 184.

46. the lord of that servant will come in a day, when he does not expect, and at an hour, when he is not aware, and he will cut asunder *from* him, for his portion, with the unbelievers, he will appoint.

47. Verily that *man*, the servant that knew the will of his own lord, yet not having prepared, or done according to his will, he will be beaten much.

48. But he that knew not. Yet having committed things worthy of stripes, he will be beaten little. For all to whom there was given much, much there will be required of him, as to whom they committed much, more they will ask of him,

49. a fire I came to have cast on the earth, and what I desire *is*, that now it was kindled.

50. For a baptism I have to have been, baptized with, and how am I straitened, until when, it should have been accomplished,

51. ye imagine, that I came ⁷¹⁵ peace to have given

 to the earth, it is not, I declare unto you, but rather division.

714. See Matthew xxiv. 45.

715. *I came peace to have given.* Literally, *Personally to give*; whereas the Sense intended to be conveyed is, *To cause it to be obtained*; hence the *Disarrangement*. See Rule 321.

52. For there will be from the now five, in one house, having been divided, three, against two, and two, against three,

53. a father will be divided against a son, and a son against a father, a mother against a daughter, and a daughter against a mother, a mother-in-law against her daughter-in-law, and a daughter-in-law against her mother-in-law.

54. Then he said also to the people.^{715,1} When ye should have seen the cloud *that is suitable to rain* rising out of *the* west.^{715,2} Straightway ye say, a shower comes, and it is so,⁷¹⁶
.....

55. and when a south wind blowing *is*, ye say, that heat there will be, and so it is,

56. hypocrites, the face of the earth and of the heaven ye have learnt to discern. And how do ye
⁷¹⁷not discern this time.
.....

715,1. *Stop.* The Sense here is not, *At the time you behold*, which is the Literal Sense; but, *Becoming aware that the fact recorded has occurred*; hence the *Major Stop*. See Rule 184.

715,2. *Stop.* The Sense here is not, *You lose no time in stating*, which is the Literal Sense; but, *You have no hesitation in stating*; hence the *Major Stop*. See Rule 184.

716. *A shower comes.* Literally, *Under all circumstances this is said*; whereas the Sense intended to be conveyed is, *This is ordinarily the observation*; hence the *Disarrangement*. See Rule 322,1.

717. *And how do you not discern this time.* Literally, *And how*

57. And why, even of yourselves, do ye not judge the just thing.

58. And then as thou goest with thine adversary, to *the* magistrate, in the way, give diligence to have been delivered from him. ^{717,1} Lest he should hail thee, to the judge, and the judge should have delivered ⁷¹⁸ thee to the officer, and the officer should have cast ⁷¹⁸ thee, into prison,

59. I tell thee, thou shouldst not have departed thence, until when, even ²²⁴ the last mite thou shouldst have paid.

CHAPTER XIII.

^{718,1} 1. And some were present about it the time, telling ^{718,2} him, of the Galileans, of whom the blood Pilate mingled with their sacrifices,

does it escape your observation; whereas the Sense intended to be conveyed is, *And how, being seen, do you neglect to regard it*; hence the *Disarrangement*. See Rule 321.

^{717,1} *Stop*. The Sense here is not, *Lest the exact particulars specified should happen*, which is the *Literal Sense*; but, *Lest anything of that character should happen*; hence the *Major Stop*. See Rule 184.

⁷¹⁸ *Delivered thee*. Literally, *Personally do it*; whereas the Sense intended to be conveyed is, *Cause it to be done*; hence the *Disarrangement*. See Rule 321.

^{718,1} *Some were present*. Literally, *They who were present*; whereas the Sense intended to be conveyed is as in the *Paraphrase*; hence the *Disarrangement*. See Rule 321.

^{718,2} *At it the time*. Literally, *The exact time specified*;

2. but the Jesus having answered, he said unto them, ye suppose, that these Galileans sinners, above all the Galileans, were, because such like things they have suffered,

3. it is not *the case*, I declare unto you, at least unless ye should repent, ye all in like manner will perish,

4. or those *men* the ten and eight, upon whom, the
^{718,3}
 tower in the Siloam fell, and slew them, ye think, that these *men* trespassers were above all men that dwell in Jerusalem,

5. it is not *the case*, I declare unto you, at least unless ye should repent, ye all in like manner will perish,

6. then he spoke this ^{718,4} *which* is parable, a certain
⁷¹⁹
 man was having a fig tree in his vineyard having been

whereas the Sense intended to be conveyed is, *About that time*; hence the *Disarrangement*. See Rule 321.

718,3. *Those men the ten and eight*. Literally, *Those eighteen*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

718,4. *This Parable*. Literally, *This which you know to be a parable*; whereas the Sense intended to be conveyed is, *This which I declare to you to be a Parable*; hence the *Disarrangement*. See Rule 321.

719. *A certain man was having a fig-tree*. Literally, *That tree in particular*; whereas the Sense intended to be conveyed is, *A tree that should yield fruit, it might be a fig-tree*; hence the *Disarrangement*. See Rule 321.

planted, and he came, seeking fruit, on it, and found not.

7. So he said unto the dresser of his vineyard.^{497,3}
Behold three years I come, seeking fruit, on this fig-
tree, and I find not, cut down it, why indeed cum-
bers it the ground.⁷²⁰

8. But the *dresser* having answered, he says unto
him, Lord, leave alone it even ^{718,2} ^{497,7} this year, until when,
I should have dug about it, and should have cast
dung,

9. verily although it should have borne fruit. But
if not yet *fruitful* after that that is about to be done,
thou shall cut down it.

10. Then he was, teaching in one of the synagogues,
on the sabbaths,

11. and behold a woman there was, a spirit having
of infirmity years ten and eight, and was bending
together, even not being able to have lift up to the
perfect *position*.

12. And the Jesus having seen her, he called and

720. *Cumbers it the ground*. Literally, *The ground was inconvenienced by it*; whereas the Sense intended to be conveyed is, *The proprietor was inconvenienced by the unproductiveness of his ground*; hence the *Disarrangement*. See Rule 321.

said unto her, woman, thou hast been loosed from thine infirmity,

13. Then he laid on her the hands, and immediately she was made straight, and was glorifying the God.

14. But the ruler of the synagogue having answered, being indignant, ⁷²¹ that the Jesus healed on the sabbath, he said unto the people, six days there are, in which, it is fit to work. Therefore in these, coming, be healed, and not on the day of the sabbath.

15. Then the Lord answered him, and said, hypocrite, each of you ²¹⁰ looses not he his ox or his ass on the sabbath, from the stall, and having led away, he waters.

16. And was it not fit this ⁷²² woman a daughter of Abraham being, which the Satan bound lo ten and eight years, to have been loosed from this bond on the day of the sabbath,

721. *That the Jesus healed on the Sabbath.* Literally, *That he did so exclusively on that day*; whereas the Sense intended to be conveyed is, *That he did not refuse to use it as a day of healing*; hence the *Disarrangement*. See Rule 321.

722. *And was it not fit this woman &c.* Literally, *This particular woman*; whereas the Sense intended to be conveyed is *General, Any one that is a human existence*; hence the *Disarrangement*. See Rule 321. See 495.

17. and these things of him speaking, all adversaries^{722,1}
 to him were ashamed, and all the people were rejoic-^{722,1}
 ing for all the glorious things that were done by him.

18. Then he said, unto what like the kingdom of^{322,2}
 the God is, and unto what shall I resemble it,

19. like it is to a grain of mustard seed, which a
 man having taken, he cast into his own garden, and
 it grew, and waxed a great tree, and the fowls of the⁷²³
 heaven lodged in its branches,

20. and again he said, unto what shall I liken the
 kingdom of the God,

21. like it is unto leaven, which a woman having
 taken, she hid in three measures of meal, until when,^{497,7}
 all was leavened;

22. and he was going through the cities and vil-
 lages, teaching, though making a journey, unto Jeru-^{723,1}
 salem.

722,1. *All the people were rejoicing.* Literally, *Absolutely all*; whereas the Sense intended to be conveyed is, *Generally speaking they were so, no one dissented thereto*; hence the *Disarrangement*. See Rule 322,1.

723. *And the fowls of the heaven lodged in its branches.* Literally, *Actively did what is stated*; whereas the Sense intended to be conveyed is *Passive, Were able to do so*; hence the *Disarrangement*. See Rule 322,1.

723,1. *Though making a journey.* Literally, *Actively performing it*; whereas the Sense intended to be conveyed is *Passive, His ultimate object was to journey to Jerusalem, in doing which, he*

23. Then ^{723,2} one said unto him, Lord whether few *is*
 ⁴⁹⁴ *it* that are saved. Then the *Jesus* said unto them,

24. Strive to have entered in at the straight gate,
 for many I say unto you, will seek to have entered
 in, and will not be able,

25. after whensoever, the master of the house
 should have risen up, and shut the door, and ye shall
 begin without to have stood and to knock at the
 door, saying, Lord, Lord, open unto us, then having
 answered, he will say unto you, I have not known
^{723,3} you. ^{497,4} Whence are ye.

26. Then ye will begin to say, we have eaten before
 thee, and drunk, and in our streets, thou taught,

27. but he will say, I tell you, I have not known
^{723,3} you. Whence are ye, depart from me, all the workers
 of the deceitfulness of *professing to have known me*
there,

28. the weeping and the gnashing of the teeth will

stopped to teach in the cities and villages; hence the Disarrangement. See Rule 321.

723,2. *One said unto him.* Literally, *He who said unto him;* whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement.* See Rule 321.

723,3. *Stop.* The Sense here is not, *From what place,* which is the Literal Sense; but, *Of what character are ye;* hence the *Major Stop.* See Rule 184.

^{183,1} exist. When ye should have seen Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of the God. But you being cast out,

29. for there will come from east and west, and from north and south, and will be seated in the kingdom of the God,

30. for behold last there are, which first will be, and first there are, which last will be,

31. in it the day, certain Pharisees came, saying unto him, get out and depart hence, for Herod seeks thee to have destroyed,

32. but he said unto them, having been departed, say to this fox. Behold I cast out devils, and cures I do to-day and to-morrow, but I am perfected, the third.

33. Nevertheless it is necessary for me to-day and to-morrow and that that follows to walk, for it is not possible for a prophet to have perished out of Jerusalem,

724. *Herod seeks thee to have destroyed.* Literally, *Personally to effect it*; whereas the Sense intended to be conveyed is, *To cause thy destruction to be effected*; hence the *Disarrangement*. See Rule 322,1.

724,1. *I am perfected the third.* Literally, *I am made better*; whereas the Sense intended to be conveyed is, *I have completed my entire work*; hence the *Disarrangement*. See Rule 321.

34. Jerusalem, Jerusalem, thou that killest prophets, even stoning those that have been sent unto thee. ^{724,2} How often I desired to have gathered together thy children, which manner a hen ⁷²⁵ the brood of herself, ^{497,3} under the wings, *exists*, but ye would not.

35. Behold your house is left unto you. And I declare unto you, that ye ⁷²⁶ should not have ^{497,7} seen me, until perhaps, it *i e a time* should have come, when ye should have said, blessed *is* he that comes in name of God,

CHAPTER XIV.

1. and it came to pass in the *time* to have gone him, into an house of one of the chief of the Pharisees on a Sabbath to have eaten bread, that they were, watching him,

2. and behold a certain man there was, having dropsy, before him,

3. and the Jesus having answered, he spoke to the lawyers and Pharisees, saying, whether is it lawful on the sabbath to heal. ⁴⁹⁴ But the *men* were silent,

^{724,2}. See Matthew xxiii. 37.

⁷²⁵. *The brood of herself*. Literally, *The only brood that this hen ever had*; whereas the Sense intended to be conveyed is, *The brood she then had*; hence the *Disarrangement*. See Rule 321.

⁷²⁶. *Ye should not have seen me*. Literally, *Me personally*;

4. then having taken, he healed him, and dismissed,

5. and having answered to them, he said, an ass or
⁷²⁷an ox of any of you, into a pit, shall fall, and will not
 he straightway draw up it, on the day of the sabbath,

6. and they were not able to have answered again him, to these things.

7. Then he put forth to them that had been bidden a parable, marking how the chief rooms, they
^{727,1}were choosing, saying unto them.

8. When thou shouldst have been bidden of any one, unto a wedding. Thou shouldst not have been
^{727,2}set down in the highest room. Lest a more honorable than thee there should be, having been bidden of him,

9. and he that bid thee and him having come, he
⁷²⁸

whereas the Sense intended to be conveyed is, *Discovered me to be Messiah*; hence the *Disarrangement*. See Rule 321.

727. *An ass or an ox of any of you*. Literally, *You in particular*; whereas the Sense intended to be conveyed is *General, Any Jew*; hence the *Disarrangement*. See Rule 321.

727,1. *Stop*. The Sense here is not, *When thou shouldst have been bidden*, which is the Literal Sense; but, *When thou acceptest the invitation*; hence the *Major Stop*. See Rule 184.

727,2. *Stop*. The Sense here is not, *Lest an actually more worthy man*, which is the Literal Sense; but, *Lest one that receives greater marks of honor*; hence the *Major Stop*. See Rule 184.

728. *And he that bid thee and him having come*. Literally,

shall say to thee, give this man place, and then thou
 shouldst have begun with shame the lowest place to
 take,

10. but when thou shouldst have been bidden,
 having been departed, sit down in the lowest place,
 in order that when he should have come, he that had
 bid thee, he should have said unto thee, friend, go up
 higher. Then it will be to thee a glory, in the pre-
 sence of them that sit at meat with thee,

11. for every one that exalts himself, he shall be
 abased, and he that humbleth himself, he shall be
 exalted.

12. Then he said also to him that had bid him.
 When thou shouldst make a dinner or a supper. In-
 vite not thy friends, or thy brethren, neither thy
 kinsmen, neither rich neighbours. Lest also they
 should have bid again thee, and a recompence should
 have been made to thee,

Both of the persons coming to thee; whereas the Sense intended to be conveyed is, The person that bid both of you coming to thee; hence the Disarrangement. See Rule 321.

728,1. *Stop.* The Sense here is not, *Whenever thou makest a dinner &c.*, which is the Literal Sense; but, *When thou makest it for a banquet*; hence the *Major Stop*. See Rule 184.

728,2. *Stop.* The Sense here is not, *Under no circumstances do what is stated*, which is the Literal Sense; but, *Confine not your invitation to them*; hence the *Major Stop*. See Rule 184.

13. but when thou shouldst make a feast; call poor, maimed, lame, blind *persons*,

14. and blessed thou wilt be, for they have not to have recompensed thee. But it will be recompensed to thee, at the resurrection of the just.

15. Then one of them that sat at meat having heard these things, he said unto him blessed *he is* who shall eat bread, in the kingdom of the God.

16. But the ⁴⁹⁴*Jesus* said unto him, a certain man made a great supper, and bade many,

17. and sent his servants at the hour of the supper to have said to them that had been bidden, come, for now ready ^{729,1}all things are,

18. and all began with one ^{729,2}*consent* to make excuse, ⁷³⁰the first ⁷³¹said unto him, I bought a piece of ground,

729. *Lest they should have bid again thee.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *Returned thy kindness*; hence the *Disarrangement*. See Rule 321.

729,1. *Ready all things are.* Literally, *Actually completed*; whereas the Sense intended to be conveyed is, *In due course of completion*; hence the *Disarrangement*. See Rule 321.

729,2. *And all began &c.* Literally, *At the same time*; whereas the Sense intended to be conveyed is, *When their time for speaking arrived*; hence the *Disarrangement*. See Rule 321.

730. *The first said unto him.* Literally, *Actually uttered what is stated*; whereas the Sense intended to be conveyed is, *Satisfied his own mind to reject the offer on the account specified*; hence the *Disarrangement*. See Rule 322,1.

731. *I bought a piece of ground.* I think it possible, that the

and I have need to have gone and seen it, I pray thee, hold me having been excused,

19. and ⁷³⁰another said, I bought five ⁷³¹yoke of oxen, and I go to have proved them, I pray thee, hold me having been excused,

20. and ⁷³⁰another said, I married ⁷³¹a wife, and on account of this, I am not able to have come,

21. so that servant having returned, he shewed his lord these things. ^{497,4} Then the master of the house having been angered, he said to his servants, go out quickly into the streets and lanes of the city, and bring in ⁴⁹⁸hither the poor, and maimed, and halt, and blind,

22. and the servant said, lord, it hath been done, as thou commanded, and yet room there is,

23. then the lord said unto the servant, go out into the highways and hedges, and compel to have come in, in order that my house should have been filled.

object of the *Irregular Arrangement* here, is to mark a certain degree of incompleteness in what is stated. The ground was purchased, if on examination it answered to the description given of it; and in like manner, the oxen, if they proved sound and steady workers; the man that married, had probably performed the religious service; hence I conceive the cause of the *Disarrangement*. See Rule 321.

24. For I say unto you, that none of those men
that have been bidden, shall taste of my supper.⁷³²

25. Now great multitudes were accompanying him,
and having turned, he said unto them,

26. if any one comes unto me, and is never averse
i e yields his estimate of right to the father of himself,
or the mother, or the wife, or the children, or the
brethren, or the sisters. And yet more indeed to
the life of himself,⁷³³ a disciple of me he is not able⁷³⁴
to be,

27. for whosoever beareth not his cross, though he
cometh after me, a disciple of me he is not able to be.⁷³⁴

732. *My supper.* Literally, *That which I actually eat*; whereas the Sense intended to be conveyed is, *The supper I have provided*; hence the *Disarrangement*. See Rule 321.

733. *That is not averse to the life of himself.* Literally, *That does not try to terminate his life*; whereas the Sense intended to be conveyed is, *That will never oppose anything that prolongs his life*; hence the *Disarrangement*. See Rule 321.

734. *A disciple of me he is not able to be.* The Sense of this passage is determined by what the word *Disciple* is understood to express; in my opinion, it is not used as an Appellation to denote, a simple Christian, but as an Appellation to denote, one that is conformed to Christ, not merely in doctrine, but also in the discipline that God appoints. Thus—If any one is a Christian, and is not required to oppose any of his relations, or to act to the discontinuance of his life, he may be my child, but he is precluded from being my disciple, since my life hath been one of suffering and opposition. In this sentence there are two distinct *Disarrangements*. The Pronoun *My*, is *Disarranged*, to shew that the Literal Sense, *Christ in his own person*, is not referred to, but his doctrine or dispensation; hence the *Disarrangement*. See Rule 321. The word

28. Now which, of you, intending a tower to have built, is it not, first having sat down, he counteth the cost, whether he hath *the things* for completion,

29. lest haply after his having laid a foundation, and not being able to have finished, all, ^{734,1} that behold begin to mock him,

30. saying, that this *man* the mere man is, he began to build, and was not able to have finished,

31. or what king journeying to have disputed with another king, in war, is it not, having sat down, first he consulteth, whether able he is with ten thousand to have met him that cometh against him with ^{735,1} twenty thousand.

32. And if otherwise, yet he at a distance being,

Disciple, is *Disarranged*, the Literal Sense expressing, *Absolute inability at any time to be what is stated*; whereas the Sense intended to be conveyed is, *He is unable, during the continuance of the circumstances specified, to be so*; hence the *Disarrangement*. See Rule 321.

734,1. *All that behold begin to mock*. Literally, *Actively do what is stated*; whereas the Sense intended to be conveyed is *Passive, Assent to its being done*; hence the *Disarrangement*. See Rule 322,1.

735. *That this man began*. This is the Literal Sense, whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

735,1. *That cometh against him with twenty thousand*. Literally, *The exact number specified*; whereas the Sense intended to be conveyed is, *An indefinite superior number*; hence the *Disarrangement*. See Rule 321.

having sent an ^{735,2}embassage, desires the things that are
for peace.

33. And thus every one, of you, who setteth not
apart *for God* all things that are dependent on him-⁷³⁶
self, a disciple of me he is not able to be,⁷³⁴

34. good the salt is. But if the salt should have^{736,1}
lost its savour, with what, shall it be seasoned,

35. neither for land, neither for a dunghill, fit it is.^{736,2}
Out they cast it, he that hath ears to hear, hear.

CHAPTER XV.

1. Then drawing near unto him, all the ^{736,3}publicans
and the sinners were to hear him,

2. and the Pharisees and the Scribes were mar-

^{735,2}. *Having sent an embassage.* Literally, *The particular thing specified*; whereas the Sense intended to be conveyed is, *Having effected that which is ordinarily effected by an embassage*; hence the *Disarrangement*. See Rule 321.

⁷³⁶. *Dependent on himself.* Literally, *Absolutely so*; whereas the Sense intended to be conveyed is, *That he is permitted to manage*; hence the *Disarrangement*. See Rule 321.

^{736,1}. *But if the salt should have lost its savour.* Literally, *The Literal Sense of this is impossible, it being to this effect, If that which tastes, has no taste*; hence the *Disarrangement*. See Rule 321. The Sense here being, *If that which once, was salt has now no savour*.

^{736,2}. *Stop.* The Sense here is not, *That necessarily they do the exact thing specified*, which is the *Literal Sense*; but, *That they do that or something of an equivalent character*; hence the *Major Stop*. See Rule 184.

^{736,3}. *All the publicans.* Literally, *Without any exception*; whereas the Sense intended to be conveyed is, *All speaking generally*; hence the *Disarrangement*. See Rule 321.

velling, saying, verily this *man* ⁷³⁷ receiveth sinners and

 eateth with them.

3. Then he spoke unto them this parable, saying,

4. what man, of you, having an hundred sheep, and
 having lost one, of them, leaves not the ninety and
 nine, in the wilderness, and goeth after that that hath
^{737,1} loss. Until he should have found it,

5. and having found, he layeth on the shoulders of
 himself, rejoicing,

6. and having come unto the house, he calleth to-
 gether the friends and the neighbours of *him*, saying
 unto them, rejoice with me, that I found my sheep
 that hath loss,

7. I say unto you, that likewise joy there will be
 in the heaven, over one repenting sinner, as over
 ninety and nine just, which ⁷³⁸ have not need of repent-

 ance,

737. *Receiveth sinners.* Literally, *Persons that have sinned*; whereas the Sense intended to be conveyed is, *Receiveth such as forsake not sin*; hence the *Disarrangement*. See Rule 321.

737,1. *Stop.* The Sense here is not, *That under no circumstances he abandons the search*, which is the Literal Sense; but, *That he does not do so while hopes of success continues*; hence the *Major Stop*. See Rule 184.

738. *Which have not need of repentance.* Literally, *Have nothing to repent of, hence are perfect*; whereas the Sense intended to be conveyed is, *Have, as respects admission to heaven, nothing that demands repentance*; hence the *Disarrangement*. See Rule 321.

8. either what woman ⁷³⁹having ten pieces of silver,
 if she should have lost one piece, is it not, she
 lighteth a candle, and sweepeth the house *in which*
she had it, and seeketh ^{497,7}diligently, until when, she
 should have found,

9. and having found, she calleth together the
 friends and the neighbours *of her*, saying, rejoice with
 me, that I found the piece, which I lost. ^{497,2}

10. Likewise I say unto you, joy there is in the
 presence of the angels of the God, over one repent-
 ing sinner.

11. Then he said, ^{739,1}a certain man was having two
 sons,

739. *Having ten pieces of silver.* Literally, *In actual possession of them*; whereas the Sense intended to be conveyed is, *Who would have had, had not one been lost*; hence the *Disarrangement*. See Rule 321.

739,1. For the due comprehension of this Parable, these points should be particularly noted.

1st, That the Parable is put forth by our Blessed Lord himself; and is not presented to us, as a Record relating to time that was past, but as explanatory of God's dealings, in time that was to come.

2nd, That the persons treated of in this Parable, are not described in language that sanctions our supposing, that the Transgressor here described, represents the sinning of those who were not in covenant with God, seeing the description is not, *Servants of a master*; but, *Sons of a Father*; hence we are to gather, that the erring here treated of, is the erring of one that has been reconciled to God by the blood of his Son.

3rd, And it here becomes us to note, That our Blessed Lord's instruction to us is. That the remission which this son required, and obtained, for his personal transgressions of the Divine com-

12. and the younger of them said to the father *of him*, father, give to me *the* portion that falls to me of the goods *you possess*, and he divided with them the living *that he had*,

13. and after not many days, the younger son having gathered together all, he took a journey into a far country, and there wasted his substance, living riotously.

14. And a mighty famine arose in that land after ⁴⁹⁵
.....
his having spent all, and he began to be in want,
.....

15. and having departed, he was joined to one of the citizens of that country, and he sent him, into his fields to feed swine.

16. and he was desiring to have filled his belly,
^{739,2}
with the husks, which the swine were eating, for no
.....
one was giving to him.

mands, was not to be sought for of God, and was not granted by Him; For the sake of anything; or On account of any Sacrifice, or any Merit, or any other Matter, Consideration, or Thing; for him, *There was no more sacrifice for sin*, Heb. x. 26, his reconciliation was alone obtained, by the Personal Repentance of the transgressing son himself.

4th, And this well suits with our Blessed Lord's teaching in other places. See 1 John i. 7. The Son's Repentance did obtain remission of his Personal Sins, but his Repentance did not make him a son, he was that when he transgressed; yet his being a son, did not make him after transgression, less needing repentance; neither did it prescribe any other requisite than repentance, in order to obtain complete pardon for his transgressions, and in order to fully reinstate him in the favour of his Father.

17. But unto himself, having come, he said, how
⁷⁴¹many hired servants of my father abound with bread.

⁷⁴⁰But I here perish with hunger,

18. having arisen, I will go to my father, and will
 say to him, father, I sinned against the heaven, and
 before thee,

19. not even ^{322;2}worthy I am to have been called, a

 son of thee, make me as one of thy hired servants,

20. and having arisen, he came to the father of
 himself. Though still he being far distant, his father
 saw him, and was moved with compassion, and having
 run, he fell on his neck, and kissed him.

21. Then the son said unto him, father, I sinned
 against the heaven, and in the sight of thee, and not
^{322,2}even worthy I am to have been called, a son of thee.

22. But the father said to his servants, bring forth
²²⁵the robe that is best, and put on him, and put a ring,
 on his hand, and shoes, on the feet of him,

739,2. *Which the swine were eating.* Literally, *Were actually masticating*; whereas the Sense intended to be conveyed is, *Of the same description as those they were masticating*; hence the *Disarrangement*. See Rule 321.

740. *And I perish with hunger.* Literally, *Do what is stated*; whereas the Sense intended to be conveyed is, *I am in danger of doing so*; hence the *Disarrangement*. See Rule 321.

741. *How many hired servants of my father abound.* Literally,

23. and having brought hither the calf that is ²²⁵ fatted, kill, that having eaten, we should have been merry,

24. for ^{742,1} this *person that is* my son dead he was, but
he revived, and having loss he was, but he was found,
then they began to be merry.

25. Now his son that was elder was in a field, and ²²⁵ as coming, he drew nigh to the house *he lived in*, he heard music and dancing,

26. and having called one of the servants *of the house*, he was asking why may be happening these things.

27. Then ⁴⁹⁴ the *servant* said unto him, verily thy ⁷⁴² brother takes place, and thy father killed the calf
that is fatted, because he received back ⁷⁴³ him being
well.
.....

this implies, *That some of the hired servants did not abound*; hence the *Disarrangement*. See Rule 322,1.

742. *Thy brother takes place*. Literally, *Actively does what is s tated*; whereas the Sense intended to be conveyed is *Passive, Is Permitted to do so*; hence the *Disarrangement*. See Rule 322,1.

742,1. *This my son*. Literally, *This son of mine*; whereas the Sense intended to be conveyed is, *This person that is my son*; hence the *Disarrangement*. See Rule 321.

743. *Because he received back him being well*. Literally, *He did it because he was well*; whereas the Sense intended to be conveyed is, *He did it because he received him back*; hence the *Disarrangement*. See Rule 321.

28. But he was angry, and was not willing to have gone in. So his father having come out, he was entreating him.

29. But the son having answered, he said to the father of ^{497,3}him. Lo these many years I served thee, and never I transgressed a ⁷⁴⁴commandment of thee, and yet never thou gavest me a kid, in order that ^{744,1}..... with my friends, I should have been made glad.

30. But as soon as this thy son that devoured thy ⁷³²living, with harlots, came, thou killed for him the ²²⁵..... calf that is fatted.

31. Then the ⁴⁹⁴father said unto him, child, thou always with me, art, and all things the mine *i e that* ^{744,2}are mine, thine are.

32. But it was fitting to have been made merry ⁷⁴⁵.....

744. *And never I transgressed thy commandment.* Literally, *Not in the smallest degree*; whereas the Sense intended to be conveyed is, *I never intentionally resisted it*; hence the *Disarrangement*. See Rule 321.

744,1. *Never thou gavest me a kid.* Literally, *Thou never did to me the exact thing specified*; whereas the Sense intended to be conveyed is, *Thou never did to me anything of that character*; hence the *Disarrangement*. See Rule 321.

744,2. *All things thine are.* Literally, *Without any exception*; whereas the Sense intended to be conveyed is, *All things speaking generally*; hence the *Irregular Government*. See Rule 382.

745. *It was fitting to have been made merry.* Literally, *It was fitting to have effected what is stated*; whereas the Sense intended to be conveyed is, *It was fitting to have endeavoured to do it*; hence the *Disarrangement*. See Rule 321.

and glad, for this thy brother dead was, but he re-
vived, and having loss he was, but he was found.

CHAPTER XVI.

1. Then he said also unto his disciples, a certain
 man ^{322,2} rich was, who was having a steward, and this

 man was accused unto him, as wasting his goods,

2. and having called him, he said unto him, how
 this thing do I hear of thee, give the account *that is*
due of thy stewardship. For thou shalt not have
 power for the future to act as steward.

3. Then the steward said within himself, what
 shall I do, for my lord ⁷⁴⁶ takes away the stewardship *I*
⁷⁴⁷
have had, from me, I am not able to dig, I am ashamed

 to beg,

4. I know, what I will do, in order that when I
 should have been put out of the stewardship *I have*
had, they should have received me, into their houses,

5. then having called each one of the debtors of
 the lord of himself, he said unto the first *of them*, how
 much owest thou unto my lord.

746. *My Lord takes away.* Literally, *Actively does what is*
stated; whereas the Sense intended to be conveyed is *Passive*,
Causes me to loose; hence the *Disarrangement*. See Rule 322,1.

747. *I am not able to dig.* Literally, *Absolutely incapable of*

6. And the ⁴⁹⁴*first* said, an hundred measures of oil, and he said unto him, take ⁷⁴⁸*thy bill*, and having sat down quickly, write ^{748,1}*fifty*.

7. Then he ^{748,1}said to another. And thou, how much ⁴⁹⁴owest thou. And the *other* said, an hundred measures of wheat, then he says to him, take ⁷⁴⁸*thy bill*, and write fourscore,

8. and the lord *of that steward* commended the steward for the deceitfulness, *so far as* that wisely he did, for the sons of this age *i e of present enjoyment*, wiser, than the sons of the light *i e of future enjoyment*, with respect to the generation that is after themselves *i e with respect to the attainment of their respective objects*, they are,

9. and so ⁴⁹⁶I say unto you, make to yourselves ^{748,2}friends, by the Mammon *here obtained* by the deceitfulness *stated above*, in order that when ye should have failed

doing it; whereas the Sense intended to be conveyed is, *Generally unfit*; hence the *Disarrangement*. See Rule 321.

748. *Thy bill*. Literally, *Thy demand on some one*; whereas the Sense intended to be conveyed is, *The demand that is made on thee*; hence the *Disarrangement*. See Rule 321.

748,1. *Stop*. The Sense here is not, *That he actually did the exact thing specified*, which is the *Literal Sense*; but, *That the effect obtained was that which would follow the thing specified*; hence the *Major Stop*. See Rule 184.

748,2. *Make to yourselves friends by the right use of that Mammon which in the instance stated above was obtained by deceit*.

longer to require it, they the friends should have received i e should adhere to you, in the everlasting habitations,

10. the faithful, in least, also in much, faithful is, and he that is in least things unjust, also in much, unjust is.

11. Therefore if with respect to the unrighteous obtaining of Mammon, faithful ye were not, the true obtaining of riches, who will place to the credit of you,

12. and if with respect to the things belonging to another, faithful ye were not, the things that are your own, who will give to you,

13. no servant is able two masters to serve. For either he will hate the one, and love the other, or he will hold to the one, and despise the other, ye are not able God to serve and Mammon.

14. Now all these things also the Pharisees were hearing, covetous being, verily they were deriding him,

748,3. *Faithful is.* Literally, *He necessarily is so*; whereas the Sense intended to be conveyed is, *He ordinarily is so*; hence the *Disarrangement*. See Rule 322,1.

749. *Place to the credit of you.* Literally, *Effect what is stated*; whereas the Sense intended to be conveyed is, *Esteem you to have obtained*; hence the *Disarrangement*. See Rule 321.

750. *He will hate the one &c.* Literally, *He will actually do*

15. then he said unto them, ye are, they that do justify yourselves, before the men *that hear you*. But the God knoweth⁷⁵¹ your hearts, assuredly that that is among men highly esteemed, abomination, in the sight of the God *it is*,

16. the law and the prophets *were* until John, after then the kingdom of the God is preached,⁷⁵² so every one *that hears the preaching*, into it, is forced.

17. Yet easier it is *for* the heaven and the earth to have passed, than one tittle of the law to have failed,⁷⁵³

18. every one that putteth away his wife, and marrying another, he commits adultery, and every one that marrieth having been put away from a man,⁷⁵⁴ she committeth adultery.

what is stated; whereas the Sense intended to be conveyed is, *Such will be his tendency*; hence the *Disarrangement*. See Rule 321.

751. *But the God knoweth your hearts*. Literally, *Actively doth what is stated*; whereas the Sense intended to be conveyed is *Passive, Is not ignorant of what is in them*; hence the *Disarrangement*. See Rule 322,1.

752. *The kingdom of the God is preached*. Literally, *Is actively proclaimed*; whereas the Sense intended to be conveyed is *Passive, The preaching has relation to the attainment, possession, and enjoyment of it*; hence the *Disarrangement*. See Rule 322,1.

753. *One tittle of the law to have failed*. Literally, *Under any circumstances*; whereas the Sense intended to be conveyed is, *Until its predictions have been fulfilled*; hence the *Disarrangement*. See Rule 321.

754. *Every one that marrieth having been put away*. Literally, *What is stated, under all circumstances*; whereas the Sense intended to be conveyed is, *It is so while the first husband liveth*; hence the *Disarrangement*. See Rule 321.

19. Now a certain man ^{323,2}rich was, and was clothed

 in purple and fine linen, living in luxury according
 to day sumptuously.

20. And a certain beggar there was, Lazarus by
 name, who had been laid at his gate, having been

 full of sores,

21. and desiring to have been filled with the
 crumbs that fall from the table of the rich man, and
 even the dogs coming, they were licking his sores.

22. Now it came to pass to have died the beggar,
 and to have been carried him, by the angels, into
 Abraham's bosom. And the rich *man* died also, and
 was buried,

23. and in the hell, having lifted up his eyes, being
 in torments, he sees the Abraham afar off, and Laza-
 rus, in his bosom,

24. then he having cried out, said, father Abraham,
 have mercy on me, and send Lazarus, in order that
 he should have dipped the tip of his finger in water,
 and cooled my tongue, for I am tormented in this
 flame.

755. *Lazarus by name.* Literally had the *Arrangement* been
Regular, And a certain beggar *Lazarus* there was on record; hence
 the *Disarrangement*. See Rule 321.

25. But Abraham said, child, remember, that thou received thy good things, during thy life, and Lazarus likewise the evil things *of him*. So now he is comforted. And thou art tormented,

26. and beside all this, between us and you, a ⁴⁹⁸ great gulf hath been fixed, so that they that wish to have passed from hence to you. They are not able, neither they that *wish* from hence to us, they should pass.

27. Then he said, verily I pray thee, father, in order that thou wouldst have sent him, to my father's house.

28. For I have five brethren, that he should testify unto them, lest also they should have come into this place of the ^{755,1} *i e state of torment I suffer*,

29. Abraham saith unto him, they have Moses and the prophets, hear them.

30. Then the ⁴⁹⁴ *man* said, it is not so, father Abraham, for if one, from *the* dead, should have been sent unto them, they will repent.

755,1. *This place of the torment.* The expression of the Article before the word *Torment*, in my opinion, determines the Sense to be, *This state of torment*, and hence this passage does not support the idea, that there is no especial place where the wicked are tormented.

31. But he said unto him, if they hear not ^{755,3} Moses
and the prophets, neither if any one, from *the* dead,
should have risen, will they be persuaded.

CHAPTER XVII.

1. Then he said unto his disciples, impossible it is
in respect of that the allurements ⁷⁵⁶ *to evil* should not
have come. But woe, by means of whom, it *i e an*
unnecessary allurements doth come,

2. it is better for him, that a millstone ⁷⁵⁷ be hanged
about his neck, and he hath been cast into the sea,
than, in order that he should have caused to offend
one of these little ones,

3. take heed to yourselves. For if thy brother
should have trespassed against thee, rebuke him, and
if he should have repented, forgive him,

4. and if seven times in the day *referred to* he
should have trespassed against thee, and seven times

755,3. *If they hear not Moses and the Prophets.* Literally, *External hearing*; whereas the Sense intended to be conveyed is, *Inward reception*; hence the *Disarrangement*. See Rule 321.

756. *Impossible it is in respect of that &c.* Literally, *Impossible under any circumstances*; whereas the Sense intended to be conveyed, *Is restricted to that which God has designed for man*; hence the *Peculiar Government*. See Rule 381. See also Matthew xviii. 7.

757. *That a millstone be hanged about his neck.* Literally, *The particular thing specified*; whereas the Sense intended to be conveyed is, *That any thing productive of a similar result should happen to him*; hence the *Disarrangement*. See Rule 322,1.

in the day *referred to* he should have turned again, saying, I repent, thou shalt forgive him,

5. then the apostles said unto the Lord, increase in us faith.

6. And the Lord said, if ye have faith as a grain of mustard seed, ye commanded perhaps this sycamine tree, be plucked up by the root and planted in the sea, and it obeyed probably you.

7. But which, of you *is there*, ⁷⁵⁸having a servant⁷⁵⁹..... ploughing or feeding cattle, who will say having come in from the field. ^{759,1}Straightway having come forth, sit down to meat,

8. rather is it not, he will say unto him, make ready, what I shall eat, and having girded, ^{759,2}serve me. Until I eat and drink, and after these things, ⁷⁶⁰shalt thou eat and drink.

758. *Having a servant.* Literally, *Specifically what is stated*; whereas the Sense intended to be conveyed is, *Any one that is serving him*; hence the *Disarrangement*. See Rule 321.

759. *Who will say &c.* Literally, *On account of his having come in*; whereas the Sense intended to be conveyed is, *After his having come in*; hence the *Disarrangement*. See Rule 321.

759,1. *Stop.* The Sense here is not, *He having immediately come forth*, which is the Literal Sense; but, *As soon as he did come forth*; hence the *Major Stop*. See Rule 184.

759,2. *Stop.* The Sense here is not, *Until I have finished*, which is the Literal Sense; but, *Until you have finished all I require*; hence the *Major Stop*. See Rule 184.

760. *Shalt thou eat and drink.* Literally, *I will force thee to do*

9. Not on account of *this* he esteems that servant, that he did the things that were commanded, I trow
^{497,2}
 not.

10. Thus also ^{760,2} ye. When ye should have done all things that were commanded you, say, verily unprofitable servants we are, verily what we were obliged to have done, we have done,

11. then it came to pass in the *act* to depart him, to Jerusalem, that he was passing through midst of Samaria and Galilee,

12. and ten men lepers met him after his entering
⁴⁹⁵

 into a certain village, which stood afar off,

13. and they were lifting up a voice, addressing
⁴⁹¹
 Jesus, O Master, have mercy on us,

14. and having beheld, he said unto them, having departed, shew thyself unto the priests *appointed to inspect lepers*, and it came to pass in the *act* to go them, they were cleansed.

15. Then one, of them, having seen, that he was healed, returned, with a loud voice, praising the God, *it*; whereas the Sense intended to be conveyed is, *Thou hast permission to do it*; hence the *Disarrangement*. See Rule 321.

^{760,2}. *Stop*. The Sense here is not, *After ye have completed all things*, which is the Literal Sense; but, *Having up to the time of speaking done all things required*; hence the *Major Stop*. See Rule 184.

16. also he fell on *the* face at his feet, giving thanks to him, though a Samaritan he was.

17. Then the Jesus having answered, he said, ^{322,2} *Is it not, the number ten were healed.* But the nine who ^{760,3} *are they,*

18. there were not found, having returned to have given glory to the God, save this stranger,

19. then he said unto him, having arisen, depart, ⁷⁶¹ *thy faith hath saved thee.*

20. Then having been demanded of the Pharisees, ^{761,1} *when the kingdom of the God cometh, he answered them, and said, the kingdom of the God cometh not with observation,*

21. not even they will say. ^{497,3} *Lo where, or lo there.* For behold the kingdom of the God, among you, ^{761,1} *exists.*

22. Then he said unto his disciples, days will come, when ye will desire one of the days of the Son of the man *i e of him of the human race that is of the son* to have seen, but ye shall not see,

760,3. *Is it not the number ten were healed.* Literally, To this the Apostles were unable to speak, they could alone certify, *That there were ten who applied to be healed; hence the Disarrangement.* See Rule 322,1.

761. See Matthew ix. 22.

761,1. See Whitby's Note.

23. then they shall say unto you. See here, or see there. Ye should not have gone after or fol-
 lowed.

24. For as the lightning that lightens out of the one part under heaven, unto the other part under heaven, shineth,^{497,2} So the Son of the man *i e him of the human race that is of the son* will be in his day.⁴⁹³

25. But first it is necessary him many things to have suffered, also to have been rejected of this generation,

26. and as it was in the days of Noe.^{497,2} So it will be also in the days of the Son of the man *i e him of the human race that is the son*,⁴⁹³

27. they were eating, they were drinking, they were marrying, they were giving in marriage, until which day, Noe entered into the ark, and the flood came, and destroyed^{761,3} all.

28. Likewise also as it was in the days of Lot, they were eating, they were drinking, they were buying, they were selling, they were planting, they were building.

761,3. *Stop.* The Sense here is not, *Likewise also in the days of Lot the flood came &c.*, which is the Literal Sense; hence the *Major Stop.* See Rule 184.

29. But in which day ^{761,4} Lot went out of Sodom, it

 rained fire and brimstone, from heaven, and des-
 troyed all,

30. after these things, it will be, in which day the
 Son of the man ⁴⁹³ *i e him of the human race that is the*
son is revealed,

31. in ^{699,1} that day, who shall be upon the housetop,

 and his goods in the house. Come not down to have
 taken away them, and he that is in the field. ⁷⁶² Like-
 wise turn not to the back,

32. remember lot's wife,

33. whosoever *at that time* should have sought his
 life to have saved, he shall lose it, and whosoever
 should have sustained the loss of it, he shall pre-
 serve it,

34. I tell you, two will be in this night in one bed,
⁷⁶³ ⁷⁶³
 one will be taken, and the other will be left,
 ⁷⁶³ ⁷⁶³

35. two will be, grinding at the it, the one will be
 ⁷⁶³
 taken, and the other will be left,
 ⁷⁶³

761,4. *And in which day Lot went out of Sodom.* I think it pro-
 bable, that Lot went out of Sodom before sun-rise, and consequently,
 during the night and not the day; hence the *Disarrangement*. See
 Rule 321.

762. See Matthew xxiv. 18.

763. See Matthew xxiv. 40.

36. and having answered, they said unto him, where Lord. And the ⁴⁹⁴*Jesus* said unto them. ^{763,1}Where the body ^{763,2}*is*. There the eagles will be gathered together.

CHAPTER XVIII.

1. Then he spoke also a parable unto them, to the end, it is necessary always to pray, and not to faint,

2. saying, a certain judge there was in a certain ⁷⁶⁴city, not fearing the God, or not regarding man.

3. And a widow there was in that city, and she came unto him, saying, avenge me, of mine adversary,

4. but he desired not for a time. Yet after these things, he said within himself, though verily I am not ⁷⁶⁴afraid of the God, or do not regard man. ^{183,1}

5. Yet I will avenge her on account of the *fact* to ^{764,1}present to me trouble this widow, lest in *the* end, coming, she should weary me.

^{763,1} *Stop.* The Sense here is not, *In the exact place where*, which is the Literal Sense; but, *In close proximity to it*; hence the *Major Stop*. See Rule 184.

^{763,2} See Matthew xxiv. 28.

⁷⁶⁴ *Not fearing the God, or not regarding man.* Literally, *In no respect doing so*; whereas the Sense intended to be conveyed is, *Not materially influenced by such considerations*; hence the *Disarrangement*. See Rule 321.

^{764,1} *I will avenge her &c.* Literally, *Because I now feel her application to be troublesome*; whereas the Sense intended to be conveyed is, *Because I think it may become troublesome to me*; hence the *Disarrangement*. See Rule 321.

6. Then the Lord said, hear, what does the judge by the injustice *specified* say.

7. That the God ^{764,2} will not effect the vengeance of his elect that cry unto him day and night, though having patience *with those that oppose* against them, .

8. I tell unto you, that he will effect their vengeance, with speed. ^{183,1} Moreover the Son of the man ⁴⁹³ *ie him of the human race that is the son* having come, then he will discover the faith *the God accepts*, to the earth.

9. Then he spoke also unto certain that have trusted *to the judgment* of themselves, that justified ^{764,3} they are, though despising the others *that are not so*, this parable,

10. ^{764,4} two men went into the temple to have prayed, the one a Pharisee, and the other a publican,

11. the Pharisee having stood by himself, these

764,2. *That the God will not effect.* Literally, *Will not personally do it*; whereas the Sense intended to be conveyed is, *Will not cause it to be done*; hence the *Disarrangement*. See Rule 322,1.

764,3. *Who trusted to themselves that justified they are.* Literally, *Who in the present day does not trust to himself, that he rightly understands God's revelation*; whereas the Sense intended to be conveyed is, *Who trusting to his own estimate of right and wrong, judges that God will accept him*; hence the *Disarrangement*. See Rule 321.

764,4. *Two men went.* Literally, *In all respects did what is specified*; whereas the Sense intended to be conveyed is, *Approached God in supplication*; hence the *Disarrangement*. See Rule 322,1.

things he was praying, the God I thank thee, that I am not, as the others of the men *that seek thee are*, extortioners, unjust, adulterers, or even as this *i e any*
^{764,5} *man that is a publican.*

12. I fast twice after the Sabbath, I give tithes of all things, whatsoever I possess,

13. but the publican afar off having stood, he was not willing not even the eyes *of him*, unto the heaven to have lifted up, but smote on his breast, saying, the God, be merciful to me the sinner *i e that am a sinner*,

14. I tell you this ^{764,6} *man* went down, having been
^{764,7} justified, to his house, than other, for every one that exalts himself, shall be abased. And he that humbleth himself, shall be exalted.

15. Then they were bringing unto him even the infants *i e those that are infants*, in order that he ...

764.5. *This publican.* Literally, *This particular individual*; whereas the Sense intended to be conveyed is, *Any one that is a publican*; hence the *Disarrangement*. See Rule 321.

764.6. *This man went down.* Literally, *This individual man*; whereas the Sense intended to be conveyed is, *This description of man*; hence the *Disarrangement*. See Rule 321.

764.7. *Than other.* This is not Griesbach's reading but Alford's, which I have selected, as not being able to discover how to reconcile the Sense that Griesbach's reading would afford with the Context.

⁷⁶⁵
 should touch them. But the disciples of *him* having

 seen, they rebuked them.

16. Then the Jesus having called for these *children*,
 he said, suffer the little children *that you are rejecting*
 to come unto me, and not forbid them. For the king-
 dom of the God is after the such like. ⁷⁶⁶ ^{497,8}

17. Verily I say unto you, whosoever should not
 have received the kingdom of the God as a little
 child, he should not have entered into it,

18. then one ^{766,1} asked him, a ruler, saying, good mas-
 ter, what having done, shall I inherit life eternal. ⁷⁶⁷
 ⁷⁶⁸

19. Then the Jesus said unto him, why callest thou
 me good, no one good *is*, save one, the God,

20. thou ⁷⁶⁹ hast known the commandments. Thou

 shouldst not have committed adultery. Thou shouldst
 not have killed. Thou shouldst not have stolen.
 Thou shouldst not have borne false witness, honour
 thy father and thy mother.

765. See Matthew xix. 13.

766. See Matthew xix. 14.

766,1. *Then one asked him.* Literally, *Then he who asked him* ;
 whereas the Sense intended to be conveyed is as in the Paraphrase ;
 hence the *Disarrangement*. See Rule 321.

767. See Mark x. 17.

768. See Matthew xix. 17.

769. See Mark x. 19.

21. Then the ⁴⁹⁴*man* said, all these things I kept from my youth.

22. And the Jesus having heard these things, he said unto him. ^{769,1} Yet one thing is ⁷⁷⁰lacking in thee, all things whatsoever thou hast, sell and distribute to poor *persons*, and thou shalt have treasure, in heaven, and come, follow me.

23. But the *young man* having heard these things, very sorrowful he was. For very ^{770,1}rich he was.

24. Then the Jesus having beheld him very sorrowful being, he said, how hardly they that have the ^{770,2}riches of *this world*, will enter into the kingdom of the God.

25. Verily easier it is a camel, through eye of a needle, to have gone, than a rich man, into the kingdom of the God, to have entered.

26. Then they that heard said, then who is able to have been saved.

769.1. *Stop.* The Sense here is not, *There is but one thing that is lacking in thee*, which is the Literal Sense; but, *I will specify one thing that is lacking in thee*; hence the *Major Stop*. See Rule 184.

770. *Lacking in thee.* Literally, *Wholly absent*; whereas the Sense intended to be conveyed is, *Not duly regarded*; hence the *Disarrangement*. See Rule 321.

770.1. *Very rich he was.* Literally, *He possessed largely that which truly is riches*; whereas the Sense intended to be conveyed is, *He had large wordly possessions*; hence the *Disarrangement*. See Rule 321.

770,2. See Mark x. 23.

27. But the ⁴⁹⁴*Jesus* said, the impossible things, with men, possible they are with the God.

28. Then the Peter ^{497,3}said. Lo we left all things, and followed thee.

29. Then the ⁴⁹⁴*Jesus* said unto ^{497,8}them. Verily I say unto you, that no one there is, who left house, or parents, or brethren, or wife, or children, on account of the kingdom of the God,

30. who should not have received manifold more, *who should not have received* in this time even as to the world that comes life everlasting.

31. Then having taken the twelve *disciples of him*, he said unto ^{497,3}them. Behold we go up to Jerusalem, and all things that have been written by means of the prophets shall be accomplished by the Son of the man ⁴⁹³*i e by him of the human race that is the son.*

32. For he will be delivered unto the Gentiles, and will be mocked, and spitefully intreated, and spitted on,

33. then having scourged, they will put to death him, but he will rise again ⁷⁷¹the day ²²⁵that is third,

34. but they none of these things understood, for

771. See Matthew xvii. 23.

this command was, having been hid from them, for they were not comprehending the things that are spoken.

35. Then it came to pass in the *act* to come nigh him, unto Jericho, a certain blind man was sitting by the way side, begging.

36. And having heard of the multitude passing by, he was asking, what may be this thing.

37. And they told him, that ⁷⁷²Jesus the Nazarite
.....
passes by,
.....

38. then he cried out, addressing ⁴⁹¹Jesus, O Son of David, have mercy on me,

39. then they that go before, were charging him, in order that he should be silent. But he the ⁷⁷⁴more by
.....
much was crying out, O Son of David, have mercy
.....
on me.

40. Then the Jesus having been stopped, he commanded him to have been brought unto him. Then
.....
⁴⁹⁵he asked him after his having come near,
.....

772. *That Jesus the Nazarite passes by.* Literally, *Was actually then doing so*; whereas the Sense intended to be conveyed is, *Had then or soon after was expected to do so*; hence the *Peculiar Government*. See Rule 322,1.

774. See Mark x. 48.

775. *What wilt thou I shall do for thee.* Literally, *His desire*

41. saying, what wilt thou, I shall do for thee.
⁷⁷⁵
⁴⁹⁴ And the *blind man* said, Lord, in order that I should
 have received sight,

42. then the Jesus said unto him, receive sight, thy
⁴⁹⁶
⁷⁷⁶ faith hath saved thee,

43. and immediately he received sight, and was
 following him, glorifying the God, and all the people
 having seen, they gave praise unto the God,

CHAPTER XIX.

1. then having entered, he was passing through
 the Jericho,

2. and behold a man by name, having been called
^{332,2}
 Zaccheus, and he a chief among the publicans was,
^{322,2}
 also this *man* rich was,

3. and he was seeking to have seen the Jesus, who
 he is, but he was not able for the press *about him*, be-
⁷⁷⁷
 cause little he was in the stature of *him*,

4. so having run before, he climbed into a syc-

was not, that Christ should give him sight; but his desire was, That he might recover his sight; hence the Disarrangement. See Rule 321.

776. See Matthew ix. 22.

777. *Because little he was in the stature. Literally, An absolute prohibition to his seeing; whereas such is not the case, however short, it was possible for him to have seen, in this case, however, it prevented his seeing; hence the Disarrangement. See Rule 321.*

more tree, in order that he should have seen him,
⁷⁷⁸
 for he was about to pass by that way,

5. and when the Jesus came to the place *where he was*, having looked up, he saw him, and said unto him, Zaccheus, having made haste, come down. For to day in thy house, it behoveth me to have abode,

6. and having made haste, he came down, and received him, rejoicing,

7. but all having seen, they were murmuring, say-
^{778,1}
 ing, that with a sinful man, he went to have re-
,
 freshed himself.

8. Then Zaccheus having been placed, he said unto
^{497,3}
 the Lord. Behold the half of my goods O Lord I give
 to the poor, and if ⁷⁷⁹any thing I took improperly from
,
 any one, I restore fourfold.

9. Then the Jesus said unto him, verily this day,

778. *For he was about to pass by that way.* Literally, *It was absolutely fixed that he should do so*; whereas the Sense intended to be conveyed is, *He expected that he would do so*; hence the *Disarrangement*. See Rule 321.

778,1. *With a sinful man.* Literally, *Who is not a sinful man*; whereas the Sense intended to be conveyed is, *Who that in man's estimation is such*; hence the *Disarrangement*. See Rule 321.

779. *And if any thing I took improperly from any one.* Literally, *This includes accidental errors*; whereas the Sense intended to be conveyed is, *Confined to intentional frauds*; hence the *Disarrangement*. See Rule 321.

780. *Salvation came to this house.* Literally, *Salvation was*

salvation came to this house, on account of which

 even he a son of Abraham is.

10. *I state this.* For the Son of the man *i e him of*
 the human race that is the son came to have sought after
 and saved that assurance of life that had perished.

11. Then having continued teaching after their

 hearing these things, he spoke a parable, in that it

 was time him to be at Jerusalem, and to determine
 them, that immediately the kingdom of the God is
 about to be shewn.

12. Therefore he said, a certain man a noble was
 departing into a far country to have received for
 himself a kingdom, then to have returned.

13. And having called ten servants of himself, he
 delivered unto them ten pounds, and said unto them,
 occupy. Till I come.

14. But his citizens were hating him, and sent a

absolutely secure to it; whereas the Sense intended to be conveyed
 is, *Salvation was assured to it provided they performed their part of*
its requirements; hence the *Disarrangement*. See Rule 321.

780,1. See Matthew xviii. 11.

780,2. *Stop.* The Sense here is not, *Till I personally come*,
 which is the *Literal Sense*; but, *Till I do come or cause an effect on*
you similar to that produced by my coming; hence the *Major Stop*.
 See Rule 184.

781. *But his citizens were hating him.* Literally, *Him in par-*
ticular; whereas the Sense intended to be conveyed is *General*,

message, after him, saying, we should not desire this man to have reigned over us,

15. so it came to pass in the *act* to have returned him, having received the kingdom *for which he had departed*, that he commanded to have been called to him these servants, to whom he gave the money *stated above*, in order that he should have known, who any thing gained by trade.

16. So the first of *them* came in, saying, Lord,
⁷⁸²
 thy pound gained ten pounds,
^{782,1}

17. then he said unto him. Well done good servant, because in a very little, faithful thou hast been, possess power, extending over ten cities,

18. then the second of *them* came, saying, Lord,
⁷⁸²
 thy pound gained five pounds.

19. And he said likewise to this *man*, even thou, be over five cities,

20. and another came, saying, Lord.
^{782,2} ^{497,3}
 Behold thy pound which I was keeping being laid up in a napkin.

Whoever filled that office; hence the *Disarrangement*. See Rule 322,1.

782. *Thy pound gained ten pounds*. Literally, *Actively did what is stated*; whereas the Sense intended to be conveyed is *Passive, Enabled me to gain ten pounds*; hence the *Disarrangement*. See Rule 322,1.

782,1. See Matthew xxv. 21.

782,2. *Another came*. Literally, *Another second*; whereas the

21. For I was fearing thee, because an austere man thou art, thou takest up, what thou laid not down, and reapest, what thou sowed not.

22. Then he saith unto him, out of thy mouth, I will judge thee, O wicked servant, thou hadst known, that I a man austere am, taking up, what I laid not down, and reaping, what I sowed not,

23. then wherefore gavest thou not my money, into the bank *for such deposits*, that I having come, with usury, I might have demanded it,

24. then he said unto them that had stood by, take
⁴⁹⁶
 from him the pound *that was given to him*, and give
^{782,3}
 to him that hath the ten pounds *given to him*,

25. (but they said unto him, Lord, he hath ten pounds.)

26. For I say unto you, that there will be ⁷⁸³given

 to every one that hath. But from him that hath

 not, even what he hath, it will be taken away from
^{183,1}
 him.

Sense intended to be conveyed is, *Another person*; hence the *Disarrangement*. See Rule 322,1.

782,3. *To him that hath the ten*. Literally, *That personally hath them*; whereas the Sense intended to be conveyed is, *That commands their custody and use*; hence the *Disarrangement*. See Rule 321.

783. *That there shall be given to every one that hath*. Literally,

27. Moreover *I say unto you* bring hither and slay
 before me those mine enemies that willed not me to
⁴⁹⁸.....
 have reigned over them,

28. then having spoken these things, he was proceeding in front, ascending up to Jerusalem,

29. and it came to pass, as he came nigh to Bethpage and Bethany, at the mount that is called Olives, he sent two of his disciples,

30. having said, go into the village over against, into which, entering, ye will find a colt having been tied, on which, no one ever of men sat, having loosed it, bring,

31. and if any one ⁷⁸⁴asketh you, why do ye loose. ^{497,2}

 Thus ye shall say unto him, because the Lord of it
⁷⁸⁴
 hath need.

32. And they that had been sent having departed, ^{497,2}
 they found. As he said unto them.

33. But the lords of it said unto them after their ⁴⁹⁵

 loosing the colt, why do ye loose the colt.

Without any limitation; whereas the Sense intended to be conveyed is, *That truly, and so correctly hath*; hence the *Disarrangement*. See Rule 321.

784. See Matthew **xxi. 3.**

34. Then the ⁴⁹⁴*disciples* said, the Lord of it hath
⁷⁸⁴need,

35. and they brought it, to the Jesus, and having
⁷⁸⁵cast their own garments, upon the colt, they seated

 the Jesus.

36. Also their garments they were spreading in
⁴⁹⁶.....
 the way of *him* by proceeding before him.

37. Even now at the descent of the mount of the
⁴⁹⁵.....
Olives in his coming nigh to the city, all the multi-

 tude of the disciples began rejoicing to praise the God
 with a loud voice, for all, which they saw after mira-
 culous powers,

38. saying, having been blessed is a king that
 cometh in the name of God, peace, in heaven, and
 glory, in highest,

39. then some of the Pharisees, from among the
 multitude above specified, said unto him, master, re-
 buke thy disciples,

40. but having answered, he said unto them, I say
 unto you, that if these should have held their peace,
⁴⁹⁸.....
 the stones are on the point of crying out,

785. See Matthew xxi. 8.

787. See Matthew xxi. 13.

41. then as he came near, having beheld the city of *Jerusalem*, he wept over it,

42. saying, verily if having known, even thou, but truly in this thy day, the things that are for thy peace. That now it was hid from thine eyes,

43. for days will come upon thee, that thine enemies will cast a trench about thee, and compass round thee, and keep in thee on every side,

44. and will lay prostrate thee, and thy children, with thee, even they will not leave in thee a stone, upon a stone, before which things *happen*, thou perceived not the time *i e termination* of thy bishoprick,

45. then having gone into the temple, he began to cast out those that sell in it, or buy,

46. saying unto them, it hath been written, ⁷⁸⁷my house a house of prayer is. But ye ⁷⁸⁷made it a den of thieves,

47. (for he was, teaching that is by day, in the temple.) Therefore the Chief Priests and the Scribes were ⁷⁸⁸.....

788. *The chief priests and the scribes were seeking.* Literally, *As a body they were so doing*; whereas the Sense intended to be conveyed is, *Men who were chief priests and scribes were so seeking*; hence the *Disarrangement*. See Rule 322,1.

seeking him to have destroyed, also the Chiefs of the

 people,

48. but they found not the *thing*, which they could
 have done. For all the people ⁷⁸⁹ was hanging on his

 words, hearing,

CHAPTER XX.

1. and it came to pass on one of those days of his
 teaching the people, in the temple, and preaching the
 gospel, the Chief Priests and the Scribes came with
 the Presbyters,

2. and spake unto him, saying, tell us, by what
 authority, these things thou doest, and who it is, that
 gave thee this authority.

3. Then having answered, he said unto them, I
 will ask you, even I, one declaration, and answer me,

4. the baptism of John, from heaven, was it, or
 from men.

5. Then the ⁴⁹⁴*men* reasoned among themselves, say-
 ing, verily if we should have said from heaven, he will
 say. Then why believed ye not him.

6. But if we should have said, from men, all the

789. See Mark xi. 18.

⁷⁹⁰
 people will stone us. Because having been persuaded,

 it is, John a prophet to be,

7. so they gave answer not to have known whence,

8. and the Jesus ⁴⁹⁶said unto them, then I do not

 tell you, by what authority, these things I do.

9. Then he began to the people to speak this
⁷⁹¹parable, a man planted a vineyard, and let out it to

 husbandmen, and went into a far country a long time,

10. and at season, he sent unto the husbandmen
mentioned above a servant, in order that of the fruit
 of the vineyard *mentioned above*, they should have
 given him. But the husbandmen having taken him,
 they sent away empty,

11. then he repeated to have sent another servant.
 But the *husbandmen* ⁷⁹²having beaten even that *servant*,

 and shamefully entreated, they sent away empty,

12. then he repeated to have sent a third. But
 the *husbandmen* even ⁷⁹²having wounded this *man*, they

 cast out.

790. *All the people will stone us.* Literally, *Will actively do what is stated*; whereas the Sense intended to be conveyed is *Passive*, *Will consent to our being stoned*; hence the *Disarrangement*. See Rule 322,1.

791. *A man planted.* Literally, *Personally did what is stated*; whereas the Sense intended to be conveyed is, *Caused it to be done*; hence the *Disarrangement*. See Rule 322,1.

792. See Mark xii. 5.

13. Then the lord of the vineyard said, what shall I do, I will send my son that is beloved.²²⁵ It may be^{792,1} having seen this *man*,⁷⁹³ they will be ashamed.

14. But the husbandmen having seen him, they were reasoning among themselves, saying, this the^{322,2} heir of the vineyard is, come, we should kill him, in order that the inheritance of it⁷⁹⁴ should have become ours,

15. so having east him out of the vineyard, they killed. Therefore what will the lord of the vineyard do unto them,

16. he will come and destroy these husbandmen, and give the vineyard to others. Then having heard, they said. It may not have been.

17. Then the *Jesus* having looked on them, he said. Now what is this that hath been written on a stone, which they that built rejected, this *stone* was placed in head of a corner,

18. each that fell by that stone,^{794,2} will be broken in

792,1. *Stop.* The Sense here is not, *It is possible*; which is the Literal Sense; but, *It is probable*; hence the *Major Stop*. See Rule 184.

793. *Having seen this man.* Literally, *Personally beheld him*; whereas the Sense intended to be conveyed is, *Had mental knowledge of him*; hence the *Disarrangement*. See Rule 321.

794. See Mark xii. 7.

pieces. And on whomsoever, it should have fallen, it will grind to powder him,

19. then the Chief Priests and the Scribes sought to have laid on him the hands of *them*, in it the hour^{794,3} *present*, but they were in fear of the people. For they perceived, that against them, he spoke this parable,⁷⁹⁵

20. so having watched, they sent spies feigning themselves just *persons* to be, in order that they should have taken hold of his word, to the end that⁷⁹⁶ they might have delivered him unto the power and the authority of the governor of *them*,

21. so they asked him, saying, Master, we have known, that rightly thou sayest and teachest, and assumeth not a person, but in truth, teacheth the way of the God,⁷⁹⁷

22. is it lawful for us unto Cesar tribute to have given, or not.

794,2. *By that stone.* Literally, *Immediately by it*; whereas the Sense intended to be conveyed is, *By or in consequence of it*; hence the *Disarrangement*. See Rule 321.

794,3. *In it the hour.* Literally, *The exact time specified*; whereas the Sense intended to be conveyed is, *About that time*; hence the *Disarrangement*. See Rule 321.

795. See Mark xii. 12.

796. *To the end that they might have delivered him.* Literally, *This was their object*; whereas the Sense intended to be conveyed is, *That they might put an end to his teaching*; hence the *Irregular Government*. See Rule 310.

797. See Matthew xxii. 16.

23. But having perceived their craftiness,⁷⁹⁸ he said
unto them, why tempt ye me,⁷⁹⁹

24. shew me a penny, of whom hath it an image⁸⁰⁰
and superscription. And having answered, they said,
Cesar's.

25. Then the *Jesus*⁴⁹⁴ said unto them, render there-
fore now the things of Cesar to Cesar, and the things
of the God to the God,

26. and they were not able to have taken hold of
his word, before the people, and having marvelled at
his answer, they were silent.

27. But certain of the Sadducees having come, that
contest for a resurrection not to exist, they asked him,

28. saying, master, Moses wrote unto us,⁸⁰¹ if of any
one a brother should have died, having a wife, and
he childless should have died, in order that his
brother should have taken the wife of his brother,
and raise up seed to his brother.

29. Now seven brethren there were, and the first
of whom having taken a wife, childless died,

798. See Mark xii. 15.

799. See Matthew xxii. 18.

800. See Matthew xxii. 20.

801. See Mark xii. 19.

30. and the second took the wife *mentioned above*,
 and this ^{801,1}man childless died,
^{801,2}.....

31. and the third took her. And in like manner

 also the seven, and children left not, and they died.

32. and last of all, the woman *mentioned above*
 died also.

33. Therefore in the resurrection of *men*, of whom
²¹⁰.....
 of them is she wife. For the seven *brothers* had her
⁸⁰².....
 a wife,

34. then having answered, the Jesus said unto
 them, the sons of this world ⁸⁰³marry, and are given in

 marriage.

35. But they that are accounted worthy of that
 world to have been, even of the resurrection that is
 from *the* dead, neither marry, nor are given in
 marriage.

36. Because not even are they able to have died
⁸⁰⁴.....

801,1. *And this man childless was.* Literally, *Had no child by any one*; whereas the Sense intended to be conveyed is, *No child by that woman*; hence the *Disarrangement*. See Rule 321.

801,2. *The third took her.* Literally, *For the performance of any work*; whereas the Sense intended to be conveyed is, *For his wife*; hence the *Disarrangement*. See Rule 322, 1.

802. See Matthew xxii. 28.

803. *The sons of this world marry.* Literally, *Necessarily do so*; whereas the Sense intended to be conveyed is, *Commonly do so*; hence the *Disarrangement*. See Rule 322, 1.

804. *Because not even are they able &c.* Literally, *It is impos-*

for the future. For equal unto angels they are,

 and sons they are of the God, sons being of the ⁸⁰⁵

 resurrection of men.

37. But that the dead are raised, even ⁸⁰⁶Moses

 shewed at the bush, when he calleth God, the God

 of Abraham, and the God of Isaac, and the God of
 Jacob.

38. For a God he is not of dead *persons* but of
 living. And all have life ⁸⁰⁷*that are* with him.

39. Then certain of the Scribes having answered,
^{807,1}
 they said, Master. Well thou spoke.

40. But no more they were daring to ask him any
 thing.

41. So he said unto them, how do they declare

sible they should die; whereas the Sense intended to be conveyed is,
It is contrary to the general appointment that they should do so;
 hence the *Disarrangement*. See Rule 321.

805. *Sons being of the resurrection*. Literally, *This includes both
 good and bad*; whereas the Sense intended to be conveyed, *Is re-
 stricted to the good alone*; hence the *Disarrangement*. See Rule 321.

806. *Even Moses shewed*. Literally, *Actively did what is stated*;
 whereas the Sense intended to be conveyed is *Passive, Enabled man
 to perceive*; hence the *Disarrangement*. See Rule 322,1.

807. *Have life with him*. Literally, *A declaration that all shall
 live*; whereas the Sense intended to be conveyed is, *That those that
 are with him, are those that have life*; hence the *Disarrangement*.
 See Rule 321.

807,1. *Stop*. The Sense here is not, *Well in relation to every
 matter, which is the Literal Sense*; but, *Well in relation to the
 particular matter under consideration*; hence the *Major Stop*. See
 Rule 184.

the Christ *that is promised* a son of David to be,

42. since he David says in book of Psalms, the Lord said unto my lord, sit on right hands of me, ^{497,7}

43. until perhaps, I should have made thine enemies a stool for thy feet.

44. Thus David calleth ⁸⁰⁸ him Lord, then how a son of him is he.

45. Then he said unto his disciples with hearing of ⁴⁹⁵ all the people, ^{808,1}

46. beware of the Scribes that desire to walk in long robes, as loving greetings, in the markets of *them*, and highest seats in the synagogues of *them*, and chief rooms, in the feasts of *them*,

47. that devour widows' houses, and long they pray ⁸⁰⁹ for shew, these will receive greater condemnation.

CHAPTER XXI.

1. Then having looked up, he saw them that cast in their gifts, into the treasury of God, having abundance.

808. See Matthew xxii. 45.

808,1. *All the people.* Literally, *Without any exception*; whereas the Sense intended to be conveyed is, *All speaking generally*; hence the *Disarrangement*. See Rule 321.

809. See Matthew xxiii. 13.

2. and he saw also a certain poor widow casting in there two mites,

3. and he said.^{809,1} Truly I say unto you, that this widow that is poor, more than all, she cast in.²²⁵

4. For all these, of that that abounds to them, cast in unto the offerings of the God. But she, of her penury, cast in all the living,⁸¹⁰ which she was holding,⁴⁹⁵

5. then he said after some telling concerning the temple of God,⁸¹¹ that it hath been adorned with goodly stones and gifts,

6. these things which ye behold, days will come, in which, a stone will not be left on a stone, which will not be thrown down.

7. Then they asked him, saying, master. But when will these things be, and what the sign that should begin these things to have come to pass.

8. Then the *Jesus* said,⁴⁹⁴ take heed. Ye should not

809,1. *Stop.* The Sense here is not, *I absolutely affirm without any restriction*, which is the Literal Sense; but, *I speak truth in stating that this poor widow hath in relation to ability cast in more*; hence the *Major Stop*. See Rule 184.

810. *Cast in all the living which she was holding.* Literally, *Every thing that ministered to her support*; whereas the Sense intended to be conveyed, *Is confined to money*; hence the *Disarrangement*. See Rule 321.

811. *That hath been adorned &c.* The Verb *Hath been adorned* is *Disarranged*. See Rule 321, the *Literal Sense* implying, *That*

have been deceived. For many will come in my name, saying, that I exist, and the time ⁸¹² of it hath drawn near. Therefore ye should not have gone after them.

9. And when ye should have heard of wars and commotions. Ye should not have been terrified. For it is necessary for these things to have come to pass first, yet not immediately the end.^{497,4}

10. Then he said unto them, nation will rise against nation, and kingdom against kingdom.^{812,1}

11. And great earthquakes, in divers places, also famines and pestilences there will be.^{812,1} And fearful sights, and great signs from heaven there will be.

12. But before all these things, they will lay on you their hands, and persecute, delivering up *you* to synagogues and prisons, *you* being brought before kings and rulers, on account of my name.

the goodly stones and gifts effected what is stated; whereas the Sense intended to be conveyed is, They were used for that object.

812. *The time hath drawn near. Literally, Actively approached; whereas the Sense intended to be conveyed is Passive, Man has nearly reached the time; hence the Disarrangement. See Rule 322,1.*

812,1. *Stop. The Sense here is not, That in every place all the signs specified will occur, which is the Literal Sense; but, That all the signs specified will occur in some place or other, at some time or other, previously to the event referred to; hence the Major Stop. See Rule 184.*

13. But it will happen to you, for a testimony *against them.*

14. Therefore settle in your hearts not to meditate before to have pleaded in your defence.

15. For I will give you a mouth and wisdom, which they will not be able to have gainsaid or resisted, all that are adversaries to you.

16. Though ye will be betrayed even by parents, and brethren, and kinsfolks, and friends, and they will cause to be put to death of you,

17. and ye will exist, being hated of all, on account of my name,

18. yet a hair, of your head, should not have perished through your patience,

19. provide for your souls.

20. So when ye should have seen being compassed with armies the Jerusalem.^{497,4} Then ye should have known, that its desolation hath drawn nigh.^{497,4}

21. Then they that are in the Judea *referred to*, flee to the mountains *that are near to it*, and they that are in midst of it, depart out, and they that are in the countries *around it*. Not enter into it,

22. for days of vengeance they are in respect of

that all the things that have been written ⁸¹³ *concerning*

 it should have been fulfilled.

23. So woe to them ⁸¹⁴ that are with child, and to
 ⁸¹⁴
 them that give suck in those days. For great distress

 will be in the land of *Judea*, and wrath to this people,

24. yea they will fall by edge of sword, and will
 ²²⁴
 be led away captives into all the nations to which
 ⁴⁹⁸
 they are taken, even Jerusalem trodden down will be

 by Gentiles, until times of Gentiles should have been
 fulfilled,

25. and there will be signs, in sun, and moon, and
 stars, and upon the earth, distress of nations, through
 perplexity by roaring after *i e* like sea or wave of men
 expiring with fear,

26. even from expectation of the things that are
 coming to the earth. For the powers of the heavens ⁸¹⁵

 will be shaken,

27. and then they will see the Son of the man *i e*
⁴⁹³
him of the human race that is the son coming in a
 cloud, with power and great glory.

813. *In respect of that &c.* Literally, *They were days of ven-*
geance in order to fulfil; whereas the Sense intended to be conveyed
 is, *They were days of vengeance in fulfilling all that had been*
written; hence the *Irregular Government*. See Rule 321.

814. See Matthew xxiv. 9.

815. See Matthew xxiv. 29.

28. And then look up and lift up your heads after⁴⁹⁵
 these things beginning to come to pass, for your
 redemption draweth nigh,

29. then he spoke a parable to them, behold the
 fig-tree and all the trees of⁸¹⁶ every kind.

30. When they should have put forth.^{816,1} Already
 perceiving of yourselves, ye know, that now near the
⁸¹⁶ summer is.^{497,2}

31. So likewise ye. When ye should have seen
 these things having come to pass, know, that near^{497,8}
 the kingdom of the God is.

32. Verily I say unto you, that this generation⁸¹⁷
 should not have passed,^{497,7} until perhaps, all should have
 been fulfilled,⁸¹⁸

33. the heaven and the earth will pass away.⁸¹⁹ But
 my words should not have passed away.

34. Therefore take heed to yourselves, lest at any

816. See Mark xiii. 28.

816,1. *Stop.* The Sense here is not, *Previous to the thing specified thou shouldst have perceived*, which is the Literal Sense; but, *By the thing specified thou now dost perceive*; hence the *Major Stop*. See Rule 184.

816,2. See Mark xiii. 29.

817. See Matthew xxiv. 34.

818. *Until perhaps all should have been fulfilled.* In which case the joys of heaven should have terminated; hence the *Dis-arrangement*. See Rule 322,1.

819. See Matthew xxiv. 35.

time your hearts should have been overcharged with
⁴⁹⁸
 surfeiting, or drunkenness, or cares of this life, and
 so unawares on you, that day should have come.

35. For as a snare it will come on all them that
 dwell on face of all the earth.
⁸²⁰

36. Therefore watch, at every opportunity, praying,
^{820,1}
 in order that ye should have been accounted worthy to
 have escaped all these things that are about to come
 to pass, even to have been placed before the Son of
 the man *i e him of the human race that is the son.*
⁴⁹³

37. And he was the day *he spoke this*, in the tem-
 ple, teaching. And the night *he spoke it*, going out,
 he was abiding in the mount that is called Olives,

38. and all the people were coming early in the
^{820,2}⁸²¹
 morning to him, in the temple, to hear him.

CHAPTER XXII.

1. Then the feast of the unleavened breads that is
 called Passover was drawing near,

820. *All the earth.* Literally, *To every individual person*;
 whereas the Sense intended to be conveyed is, *To persons of every
 class and position*; hence the *Disarrangement*. See Rule 321.

820,1. *Every opportunity.* Literally, *Without any exception*;
 whereas the Sense intended to be conveyed is *General, Be most
 diligent*; hence the *Disarrangement*. See Rule 321.

820,2 *All the people.* Literally, *Without any exception*; whereas
 the Sense intended to be conveyed is *General, A large number of
 them so acted*; hence the *Disarrangement*. See Rule 321.

821. *And all the people were coming early.* Literally, *No one*

2. and the Chief Priests and the Scribes were seeking, the how they should have killed him. For they were fearing the people.

3. Then Satan entered into Judas that is sur-named Iscariot, being of the number of the twelve,

4. and having departed, he communed with the Chief Priests and the captains, the how he should⁸²² have betrayed him to them,
.....

5. and they were glad, and covenanted with him money to have given,

6. so he promised, and was seeking an opportunity in respect of that he should have betrayed him unto⁸²³ them, in the absence of people.
.....

7. Then the day of the unleavened breads came, in which, it was necessary to be killed the Passover,

8. and he sent Peter and John, saying, having departed, prepare for us the Passover, in order that we should have eaten.

9. Then the⁴⁹⁴ *disciples* said unto him, where wilt thou, we should have prepared.

came at any other time; whereas the Sense intended to be conveyed is, Generally speaking they so came; hence the Disarrangement. See Rule 322,1.

822. See Matthew xxvi. 16.

10. And the ⁴⁹⁴*Jesus* said unto them. ^{497,3}Behold a man
⁴⁹⁵will meet you after your having entered into the city,
 a pitcher of water bearing, follow him, into the house,
 where he entereth in,

11. and ye shall say unto the good man of the
 house, the master saith unto thee, where is the guest
 chamber, where the Passover, with my disciples, I
 should have eaten,

12. and that *man* ⁸²⁴will shew you a large upper
⁸²⁴room having been furnished. There make ready.

13. Then having departed, they found. ^{497,2}As he hath
 said unto them, and they made ready the Passover,

14. and when the hour *for eating the Passover* was
 come, he sat down, and the twelve apostles *of him*,
 with him,

15. and he said unto them, I ⁸²⁵desired with desire
^{825,1}this Passover to have eaten with you, before the
⁸²⁵*event should happen*, me to have suffered.

823. *He should have betrayed him.* Literally, *He personally should do it*; whereas the Sense intended to be conveyed is, *That he should cause it to be done*; hence the *Peculiar Government*. See Rule 381.

824. See Mark xiv. 15.

825. *I desired with desire.* Literally, *I desired in a desire*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

825,1. *This passover.* Literally, *This particular celebration of*

16. For I declare unto you, that no more *i e* again
 I should not have eaten of it, until whensoever *i e* ^{497,7}
before, it should have been completed by the kingdom
 of the God *having come*,

17. then having taken a cup, having given thanks,
 he said, take this, and divide among yourselves.

18. For I declare unto you, that I should not have
 drunk of the fruit of the vine, until whensoever *i e* ^{497,7}
before, the kingdom of the God should have come, ⁸²⁶

19. then having taken bread, having given thanks,
 he brake, and gave to them, saying, this *ceremony*
⁸²⁷
my body i e my human existence exists, to man i e

it; whereas the Sense intended to be conveyed is, *A passover*;
 hence the *Disarrangement*. See Rule 321.

826. *The kingdom of the God should have come*. Literally,
Something that actually approaches; whereas the Sense intended to
 be conveyed has reference, *To man's reception of God's truth*;
 hence the *Disarrangement*. See Rule 322,1.

827. See Matthew xxvi. 26.

828. *That is given for you*. Literally, *You in particular*;
 whereas the Sense intended to be conveyed is *General, All that are*
christians; hence the *Disarrangement*. See Rule 321.

How do those learned divines explain this passage, who contend,
 that in the sacrament of the Lord's Supper, *The spiritual body and*
blood of our Blessed Lord are actually present in it, seeing the
 record here is, according to their reading of it, *This is my body that*
is given for you; will they contend, *That our Blessed Lord gave his*
spiritual body for us.

It is not desirable to consider, whether our Blessed Lord in that
 sacrament, *gives to man his body and blood spiritually*, or, *in a*
spiritual manner, till such time, as man will explain, what it is that
 they mean to express by the use of these words. *A material*
Existence partaking of a material substance spiritually, or in a
spiritual manner.

keeps in remembrance that is given for you, this ceremony do for the me remembrance.

20. Likewise also the cup peculiar at this feast, after the act to have supped, saying, this cup, the new testament that I institute, through its commemorating my blood i e death exists to man i e keeps in remembrance, the cup that unrestrictedly flows i e is unrestrictedly instituted in the place of you.

21. Except. Behold the hand of him that betrayeth me is with me, on the table we now sit at,

22. for the indeed son of the man i e him of the human race that is indeed the son goeth after that that hath been determined. But yet woe unto that man, by means of whom, he is betrayed,

829. *For the me remembrance.* This means, *For continuing a remembrance of me*; the Sense of, *In remembrance of me is, To express your remembrance of me*; hence the *Peculiar Government* used. See Rule 224.

829,1. *This cup.* Literally, *This particular cup*; whereas the Sense intended to be conveyed is, *Any cup used for this purpose*; hence the *Disarrangement*. See Rule 321.

830. See Matthew xxvi. 28.

831. See 1 Cor. xi. 25.

832. *In the place of*, observe, the Preposition used is not *Περί* as in Matthew xxvi. 28.

833. *Stop.* Had a *Minor Stop* been here expressed, the Sense conveyed would have implied, *That the exception specified in what follows the Stop, has an immediate relation to each one of the Apostles*; whereas the Sense intended to be conveyed is, *It immediately related alone to Judas Iscariot*; hence the *Major Stop*. See Rule 184.

834. See Matthew xxvi. 24.

23. then they began to enquire about themselves.^{834,1}
 To wit, the who it may be of them, the this thing
 being about to do.

24. And a strife was also among them, the which
 of them he decrees to be greatest.

25. Then the ⁴⁹⁴*Jesus* said unto them, the kings of
⁸³⁵the Gentiles exercise lordship over them, and they
 that exercise authority over them, ^{835,1}benefactors are
 called.

26. But ye not so, but the greatest, among you,
 be, as the younger, and the chief, as him that serveth.

27. For who greatest *is*, he that sitteth at meat, or
 he that serveth, is it not, he that sitteth at meat.
 But I am in midst of you, as him that serveth.

28. And ye are, they that have published for me,
 in my trials,

29. so then I appoint unto you.^{497,2} As my father
 appointed unto me a kingdom,

30. in order that ye should eat and drink at my
 table, in my kingdom, and should have sit on thrones,
 judging the twelve tribes of the Israel *referred to*.

834,1. *Stop*. The Sense here is not, *Who should do it*, which is
 the Literal Sense; but, *Whether the inquirer himself should do it*;
 hence the *Major Stop*. See Rule 184.

835. See Matthew xx. 25.

31. Then the Lord said, Simon, Simon.^{497,3} Behold
⁸³⁶ the Satan required you in respect of that he should
⁸³⁷
 have sifted you as the wheat.

32. Even I was besought for thee, lest thy faith
 should not completely fail, but thou once having
 turned *to me*, strengthen thy brethren.

33. Then the ⁴⁹⁴*Peter* said unto him, Lord, with
 thee, ready am I both to prison and to death
 to go.

34. But the ⁴⁹⁴*Jesus* said, I say unto thee, Peter,
^{837,1} cock will not crow this day, before indeed thrice, thou
 wilt deny never *i e ever* to have known me,

35. then he said unto them, when I sent you,
 without purse, or scrip, or shoes. ²¹⁰ Not anything ye
⁴⁹⁴
 lacked. And the *disciples* said, not any thing.

36. Then he said unto them, but now he that hath

835,1. *Benefactors are called.* Literally, *Are so designated*; whereas the Sense intended to be conveyed is, *Are so regarded*; hence the *Disarrangement*. See Rule 322,1.

836. *The Satan required.* Literally, *Actually expressed a desire*; whereas the Sense intended to be conveyed is, *Earnestly strove to obtain*; hence the *Disarrangement*. See Rule 322,1.

837. *In respect of &c.* Literally, *His object was merely to sift*; whereas the Sense intended to be conveyed is, *That his object was through sifting to obtain*; hence the *Disarrangement*. See Rule 321.

837,1. *Cock will not crow.* Of the 13 Records of this, here and ver. 60 are alone *Regularly Arranged*, the Sense does not appear to me to forbid the *Arrangement* here employed, but that which has been more commonly employed, makes the Sense more definite.

a purse, take.^{837,3} Likewise also a scrip, and he that hath not, sell his garment, and buy a sword.

37. For I say unto you, that yet this that hath been written, it is necessary to have been accomplished by me, the *record*, even with transgressors, he was reckoned. For indeed the things that are *recorded*⁸³⁸ concerning me, an end has.

38. Then the *disciples*⁴⁹⁴ said, Lord.^{497,3} Behold swords here two. And the *Jesus*⁴⁹⁴ said unto them, enough it is,

39. and having gone out, he was departed according to the custom of *him*, to the mount of the Olives referred to. And his disciples did the same as he did.

40. And having come to the place *specified*, he said unto them, pray not to have entered into temptation,

41. then he was withdrawn from them, as it were a cast of a stone,⁸³⁹ and having placed on the knees of
him, he was praying,

837,3. *Stop.* The Sense here is not, *He that hath a purse take it, and likewise also a scrip*, which is the Literal Sense; hence the *Major Stop*. See Rule 184.

838. *An end has.* Literally, *Even his existence must cease*; hence the *Disarrangement*. See Rule 322,1.

839. *A cast of a stone.* Literally, *What a stone could cast*;

42. saying, father, if thou wilt to have removed
^{839,1} this cup, from me. Nevertheless not my will but the
 thine, be done.

43. Then an angel from heaven appeared unto
 him, strengthening him,

44. but having been in an agony, more ear-
 nestly he was praying. Even his sweat as it were
 great drops of blood was, falling down to the
 ground,

45. and having risen from the prayer of *him*, having
 come to the disciples of *him*, he found them being
 caused to sleep by the sorrow of *them*,

46. and he said unto them, why sleep ye, having
 arisen, pray, in order that ye should not have entered
 into temptation.

47. And behold a multitude ⁸⁴⁰ yet of *him* speaking,

 and he that is called Judas, one of the twelve *disci-
 ples of him*, was going before them, and drew near
⁴⁹¹ unto the *human form* of Jesus to have kissed him.

48. But the Jesus ⁴⁹⁶ said unto him, Judas betrayest

whereas the Sense intended to be conveyed is, *What a stone could
 be cast*; hence the *Disarrangement*. See Rule 321.

839,1 See Matthew xxvi. 39.

840. See Matthew xxvi. 47.

thou with a kiss the ⁸⁴¹Son of the man ⁴⁹³*i e him of the*
human race that is the Son.

49. Then they that were about him having perceived that that would follow, they said unto him, Lord, whether shall we smite with a sword,

50. and some ^{841,1}one of them smote the servant *deputed to act in this matter* of the high priest, and cut off ⁸⁴²his ear ²²⁵that is right.

51. Then the Jesus having answered, he said, suffer *only* as far as this, and having touched his ear, he healed him.

52. Then the Jesus said unto those that came to him, chief priests, and captains of the temple at Jerusalem, and presbyters, as against a thief, ye have come out with swords and staves,

53. by day I being with you, in the temple at Jerusalem, ye stretched not forth the hands of you, against me, but this ^{842,1}your hour ^{322,2}is, and the consequence of the darkness *you have sanctioned.*

841. *Betrayest thou with a kiss &c.* Literally, *Dost thou effect that end*; whereas the Sense intended to be conveyed is, *Dost thou attempt to effect it*; hence the *Disarrangement*. See Rule 321.

841,1. *And some one of them.* Literally, *And one who of them smote &c.*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

842. See Matthew xxvi. 51.

842,1. *Your hour is.* Literally, *You have a right to do what*

54. Then having taken him, they led and brought him, into the house of the high priest. But the ⁸⁴³ Peter was following afar off.

55. Then the Peter was sitting in midst of them ⁴⁹⁵ after *their* having kindled a fire, in midst of the hall of the high priest's house and sat down together with them.

56. But a certain maid having beheld him sitting by the fire *specified*, and earnestly looked upon him, she said, verily this *man*, with him, was.

57. But the ⁴⁹⁴ Peter denied him, saying, woman, I have not known him,

58. and after a little while, another having seen him, said, verily thou, of them, art. But the ⁸⁴⁴ Peter said, man, I am not,

59. and some other was confidently affirming after ⁴⁹⁵

you please; whereas the Sense intended to be conveyed is, *You are permitted to effect what you desire*; hence the *Disarrangement*. See Rule 321.

843. See Matthew xxvi. 58.

844. *The Peter said*. I think it probable, that the answer of Peter to the accusation here brought against him, was expressed by a sign or shake of the head &c. that expressed, what is recorded by the words that follow this passage; and hence, Literally, he did not express the words here attributed to him; and hence I conceive the occasion of the *Disarrangement*. See Rule 322,1, and compare this passage with verse 60.

the declarations having been separated about one hour, saying, of a truth, verily this *man*, with him, was. And indeed a Galilean he is.

60. But the Peter said, man, I have not known, what thou sayest, and immediately yet of him speaking, cock crew,

61. and the Lord having turned, he looked on the Peter, then the Peter was reminded of the word of the Lord, how he said unto him, that thou wilt deny me thrice before cock to have crowed,
844,1

62. and having gone out, he wept bitterly,

63. then the men that hold the Jesus were mocking him, smiting,

64. and having blindfolded him, they were striking his face, and asking him, saying, prophecy, who is it that struck thee,
844,2

65. and many other things blaspheming, they said to him,

66. and as soon as it was day, the Presbyters of the people, Chief Priests and also Scribes were as-

844,1. See Matthew xxvi. 34.

844,2. *His face*. Literally, *It was confined to the face*; whereas the Sense intended to be conveyed is I think probable, *The whole of his head*; hence the *Disarrangement*. See Rule 321.

sembled together, and led him, into the council of themselves, saying, if thou the ^{322,2}Christ art, tell us.
⁸⁴⁵

67. Then he said unto them, if I should have told you, ye would not have believed.

68. Or if even I should have asked, ye would not have answered me, or released,

69. after the now, the Son of the man *i e him of* ⁴⁹³
the human race that is the son shall be, sitting on right hands of the power of the God.

70. Then all said. Then thou the ^{322,2}son of the God art. And the *Jesus*, unto them, said, ye state, that

 I am.

71. Then the ⁴⁹⁴*council* said, what farther have we
⁸⁴⁶need of witness. For we ourselves heard from his

 mouth,

CHAPTER XXIII.

1. and ^{846,1}all the multitude of them having arisen,

 they led him, unto the Pilate.

2. And they began to accuse him, saying, we
⁸⁴⁷found this *man* perverting the nation of *us*, and for-

845. *If I should have told you.* Literally implies, *That he had never told them before*; hence the *Disarrangement*. See Rule 321.

846. See Matthew xxvi. 65.

846,1. See Mark xv. 1.

847. *We found this man.* Literally, *We personally detected him*;

bidding to Cesar tribute to give, declaring himself Christ a king to be.

3. Then the Pilate asked him, saying, art thou,
^{322,2} the king of the Jews. And the *Jesus* having answered him, he said, thou sayest.

4. Then the Pilate said to the chief priests and the
⁴⁹⁶ people, nothing I find for indictment, in this man.

5. But the *men* were more fierce, saying, verily he
⁴⁹⁴ stirreth up the people, teaching throughout all the
^{847,1} Jewry *i e the places occupied by Jews*, having begun
^{497,7} from the Galilee, unto this place.

6. So Pilate having heard of Galilee, he asked,
⁸⁴⁸ whether the man a Galilean is,

7. and having known, that of the jurisdiction of
 Herod, he is, he sent him to Herod, *he* being also
^{848,1} himself, in Jerusalem, during these days.

whereas the Sense intended to be conveyed is, *We have evidence proving the fact*; hence the *Disarrangement*. See Rule 321.

847,1. *All the Jewry*. Literally, *Without any exception*; whereas the Sense intended to be conveyed is, *All generally speaking*; hence the *Disarrangement*. See Rule 321.

848. *A Galilean is*. Literally, *Actually a native of Galilee*; whereas the Sense intended to be conveyed is, *Subject to the laws of the Galileans*; hence the *Disarrangement*. See Rule 322,1.

848,1. *During these days*. Literally, *Some specified days*; whereas the Sense intended to be conveyed is, *At the time that the circumstance specified occurred*; hence the *Disarrangement*. See Rule 321.

8. And the Herod having seen the Jesus, he was glad exceedingly. For he was, wishing for a long *time* to have seen him, for the *end* to hear many things, of him, also he was hoping some miracle to have seen by him being done.

9. So he was questioning him, in many words. But he nothing answered him.

10. Though the chief priests and the Scribes had^{848,2} stood. Vehemently accusing him.

11. Then the Herod having set at nought him, with his men of war, and mocked, having cast on him a gorgeous robe, he sent him to the Pilate.

12. And friends were made.^{848,3} Both the Pilate and the Herod, after^{848,4} *this day*, with one another. For they were before at enmity, being, between themselves.

13. Then Pilate having called together the Chief Priests, and the Rulers, and the people,

848,2. *Stop.* The Sense here is not, *In a vehement manner*, which is the Literal Sense; but, *With strenuous accusation*; hence the *Major Stop*. See Rule 184.

848,3. *Stop.* The Sense here is not, *That both Pilate and Herod were made friendly to mankind*, which is the Literal Sense; but, *Towards each other*; hence the *Major Stop*. See Rule 184.

848,4. *After this day.* Literally, *On the particular day specified*; whereas the Sense intended to be conveyed is as in the Paraphrase; hence the *Disarrangement*. See Rule 321.

14. he said unto them, ye brought unto me this man, as perverting the people, and behold I, before you, having examined, nothing I found in this man a fault, of what ye speak against him,

15. also neither Herod. For I sent you, to him, and lo nothing worthy of death there is, having been done to him.

16. Therefore having chastised him, I will release.

17. Now there was ⁸⁴⁹ a necessity to release unto them, at feast, one.

18. So they cried out all at once, saying, away with this *man*. And release unto us the Barabbas,

19. who was on account of a certain sedition having been in the city of *Jerusalem*, also a murder, having been cast into prison.

20. Then again the ⁸⁵⁰ Pilate spoke, wishing to have saved the Jesus.

21. But the ⁴⁹⁴ *men* were crying, saying, crucify, crucify him.

22. Then the ⁴⁹⁴ *Pilate* ⁸⁵⁰ said unto them a third time.

849. *There was a necessity.* Literally, *It could not be dispensed with*; whereas the Sense intended to be conveyed is, *It was customary*; hence the *Disarrangement*. See Rule 321.

850. *Then again the Pilate spoke.* In verse 14 it is recorded,

Because of what evil this ⁸⁵¹*man* affected, nothing worthy of death I found in him. Therefore having chastised him, I will release.

23. But the ⁴⁹⁴*multitude* were instant with loud voices, requiring him to have been crucified, and the voices of them and of the Chief Priests were prevailing.

24. And the Pilate ⁸⁵²pronounced sentence to have
.....
been their petition.

25. And he released him that had been cast into
.....
the prison for sedition ⁸⁵³and murder, whom they were
.....
desiring. But he ⁸⁵³delivered the Jesus to their will,
.....

26. and as they led away him, having laid hold of one Simon a Cyrenian coming out of the country of him, they laid on him the cross for the crucifixion to bear after the Jesus.

Pilate said unto them. And here it is. *Then again he spoke,* which I conceive would Literally imply, a repetition of that which he said in verse 14; whereas there is a difference between them, inasmuch as the Greek words are not the same; and hence the *Disarrangement*. See Rule 322,1.

851. *Because of what evil this man effected.* Literally, *A declaration, For the evil this man effected*; whereas the Sense intended to be conveyed is, *An inquiry*, as in the Paraphrase. See Rule 321.

852. *The Pilate pronounced sentence to have been their petition.* Literally, *He actually did what is stated*; whereas the Sense intended to be conveyed is, *The effect of what he did was what is stated*; hence the *Disarrangement*. See Rule 322,1.

853. *He delivered the Jesus.* Literally, *He personally did it*; whereas the Sense intended to be conveyed is, *He commanded it to be done*; hence the *Disarrangement*. See Rule 321.

27. And there was following him a great company of the people, and of women, which also were bewailing and lamenting him.

28. But the Jesus having been turned toward them, he said, daughters of Jerusalem. Weep not for me.^{853,2} But for yourselves, weep, and for your children,

29. for behold days come, in which, they will say, blessed the *i e those that are barren are*, and wombs which never bore, and paps which never gave suck.^{497,4}

30. Then they will begin to say to the *i e to things that are as mountains*, fall on us, and to the *i e to things that are as hills*, cover us,

31. for if in the *i e in that which is as a green tree*, these things they do, in the *i e in that which is as a dry*, what should have been done.

32. Now two other malefactors were being led away also together with him to have been put to death,

33. and when they came to the place that is called^{497,5} Calvary. There they crucified him, and the male-

853,2. *Stop.* The Sense here is not, *Do the exact thing specified*; which is the Literal Sense; but, *Let the object specified be the subject of your concern*; hence the *Major Stop*. See Rule 184.

factors *specified*, who indeed *was* at right hands.
And who *was* at left hands *were them*.

34. Then the ⁸⁵⁴Jesus said, father forgive them.
.....
For they have not known, what they do. Then his
raiment having been parted, they cast a lot,

35. now the people had stood, beholding. And
the rulers were deriding also with them, saying, he
⁸⁵⁵saved others, save himself, if this *man* ^{322,2 ...}the Christ,
^{225.....856}that is chosen of the God *is*.
.....

36. Even the soldiers were mocking him also,
coming, and vinegar offering to him,

37. and saying, if thou ^{322,2}the king of the Jews art,
.....
save thyself.

38. For there was also, a superscription having
been written over him in Greek letters, and Latin,
and Hebrew, this ^{322,2}the king of the Jews *is*.
.....

39. Even one of the malefactors that were sus-
^{322,2}pended, was railing on him, saying, if thou the Christ,
.....
art, save thyself and us.
....

854. *Then the Jesus said.* Literally, *After he had been crucified*; whereas the Sense intended to be conveyed is, *During the time he was being crucified*; hence the *Disarrangement*. See Rule 322,1.

855. See Matthew xxvii. 42.

856. *The Christ, the chosen of God.* Literally implies, the existence of a person entitled to the appellation of, *The Christ that is not chosen of God*; hence the *Disarrangement*. See Rule 321.

40. But the other having answered, he was re-
buking him, saying, art thou not afraid of the God,
seeing in the same condemnation, thou art,

41. and we indeed justly. For merited, by what
we did, we receive. But this *man* nothing did amiss,

42. then he said to the *human form* of Jesus, re-
member me, Lord. When thou shouldst have come
into thy kingdom,

43. then the Jesus said unto him. Verily I say
unto thee. This day, with *i e as well as me*, thou
shalt be in the paradise of ease.

857. *Did amiss.* Literally, *In any respect*; whereas the Sense intended to be conveyed is, *To justify the punishment he receives*; hence the *Disarrangement*. See Rule 321.

857,1. *Stop.* The Sense here is not, *When the act is completed*, which is the *Literal Sense*; but, *When it is being completed*; hence the *Major Stop*. See Rule 184.

857,2. *Stop.* I consider that the expression, *This day*, marks a space of time, Literally, *From sunset to sunset*; whereas speaking ordinarily, it marked, *From man's rising in the morning till his retiring to sleep*; the *Literal Sense* is succeeded by the *Minor Stop*, the ordinary Sense by the *Major Stop*; and hence its expression here. See Rule 184.

858. *In the paradise of ease.* The word *Paradise* occurs only in two other passages of Holy Scripture, 2 Cor. xii. 4 Rev. ii. 7, and does not appear anywhere to be used, as descriptive of an actual *Place*, but of a state of mind; certainly in this place, it cannot be used in relation to an actual *Place*; for the context requires it to have relation to an advantage, and an advantage participated in by our Blessed Lord; which determines, as we know from Matthew xii. 40, *That our Blessed Lord was three days and three nights in the Grave*, and from John xx. 17, that during that time, *He had not ascended to his father*, that it cannot here have relation to *Place*, I therefore conceive it has the relation expressed in my Paraphrase.

44. Now it was about sixth hour, and darkness
^{847,1}
 there was over all the earth, until ninth hour,

45. even the sun was darkened, also the veil of the
 temple was rent in midst,

46. then the Jesus having cried with a loud voice,
 he said, father, into thy hands, I will commend my
 spirit, and these things having said, he expired.

47. Now the centurion *on duty* having seen the
^{858,1}
 things that happened, he glorified the God, saying.
 Certainly this man righteous was,

48. even all the people that came together to this
^{847,1}
 sight, beholding the things that happened, smiting
⁸⁵⁹
 their own breasts, they were returning.
 ^{847,1}

49. But all his acquaintance from afar had stopped,

 also women that accompanied him from the Galilee,
 taking heed to these things,

50. and behold a man by name Joseph, a coun-
 cillor being, a man good and just,

51. [this *man* was not having assented to the

858,1. *Stop.* The Sense here is not, *That no one can doubt what is recorded*, which is the Literal Sense; but, *That the speaker himself entertains no doubt*; hence the *Major Stop*. See Rule 184.

859. *Smiting their own breasts.* Literally, *Each man on each of his breasts*; whereas the Sense intended to be conveyed is, *Each man smiting his own breast*; hence the *Disarrangement*. See Rule 322,1.

council and deed of them,] of Arimathea, a city of the Jews, who indeed was waiting, even he, for the kingdom of the God,

52. this *man* having come to the Pilate, he begged the body of the Jesus,

53. and having taken down it, he wrapped it in linen, and laid it, in a sepulchre hewn out of a rock, where no one was not yet laying,

54. for day it was, a preparation, for a Sabbath
⁸⁶⁰ was drawing near.

55. But even women having followed after, which some were, having accompanied him, from the Galilee, they beheld the sepulchre, and that his body was laid in it.

56. And having returned, they prepared spices and ointments, though the indeed Sabbath they rested, according to the commandment.

CHAPTER XXIV.

1. And they came unto the sepulchre *specified* on

860. For a Sabbath was drawing near. Literally, *Actively approaching*; whereas the Sense intended to be conveyed is *Passive*, *Man was drawing near to a Sabbath*; hence the *Disarrangement*. See Rule 322,1.

861

the day one after the sabbaths by earliest morning,
861,1
 bringing spices which they prepared, and certain

others, with them.

2. And they found the stone *that covers a sepulchre* having been rolled away from the sepulchre *specified*,

3. and having entered in, they found not the body of the Lord Jesus,

4. and it came to pass in the *act* to be much perplexed them, concerning this, then behold two men
862
 stood by them, in shining garments.

495

5. And they said unto them after their having

 become afraid and bowed down the face of *them* to

 the earth, why seek ye the living, among the dead,

6. he is not here, for he was raised, remember how he spoke unto you, yet being in the Galilee *referred to*,

861. *And they came to the sepulchre &c.* Literally, *They came during that day*; whereas the Sense intended to be conveyed is, *On the Day breaking, they had arrived*; hence the *Disarrangement*. See Rule 321.

861,1. *Bringing spices &c.* Literally, *Only such as they had themselves prepared*; whereas the Sense intended to be conveyed is, *Most of which they had themselves prepared*; hence the *Disarrangement*. See Rule 321.

862. *And behold two men stood.* Literally, *Two actual men*; whereas the Sense intended to be conveyed is, *Two existences having the appearance of men*; hence the *Disarrangement*. See Rule 322,1.

7. saying, that it is necessary for the Son of the man ⁴⁹³ *i e him of the human race that is the son* to have been delivered into hands of sinful men, even to have been crucified, nevertheless ²²⁴ *the third day after it* to have been raised,

8. then they were reminded of his words,

9. and having returned from the sepulchre *specified*, they told all these things unto the eleven ^{862,1} *disciples of him*, and to all the rest of his disciples.

10. Now it was, the Magdalene Mary, and Joanna, and Mary of James, and the other *women that were with them i e were disciples*, which told unto the apostles of him these things,

11. but their words seemed in their judgment, as idle tales, so they were not believing them.

12. Nevertheless the Peter having arisen, he ran unto the sepulchre *specified*, and having stooped down, he beholds the linen clothes of Jesus lying alone, and he departed, in himself, wondering at the things that had come to pass,

13. and behold two, of them, were, going during

862,1. *All the rest.* Literally, *To every one believing in Jesus*; whereas the Sense intended to be conveyed is, *To all with whom they came in contact*; hence the *Disarrangement*. See Rule 321.

^{862,2}
 this day, to a village being distant three score furlongs, from Jerusalem, whose name Emmaus was,

14. and they were talking unto one another, of all these things that had happened,

15. and it came to pass in the *act* to commune them, and to reason, that he, the Jesus, having drawn near, he was accompanying them.

^{862,3}
 16. But their eyes were being holden in respect of ⁸⁶³ that they should not have known him.

17. Then he said unto them, what *were* these words, which ye converse about with one another, walking, for sad ye are.

18. Then the one of *them* having answered, whose name Cleopas was, he said unto him, dost thou only sojourn in Jerusalem, and so knew not the things that came to pass in it, in these days,

862,2. *During this day.* I think it probable, That Literally, It was not the same day, it being probably after sunset, and therefore it was only the same day, speaking in not strictly Literal Language; hence the *Disarrangement*. See Rule 321.

862,3. *The eyes were being holden.* Literally, *Their eyes*; whereas the Sense intended to be conveyed is, *Their mental perception*; hence the *Disarrangement*. See Rule 321.

863. *In respect of that they should not have known.* Literally, *They were miraculously prevented knowing him*; whereas the Sense intended to be conveyed is, *They did not remember him*; hence the *Disarrangement*. See Rule 321.

863,1. *For sad ye are.* Literally, *What is stated*; whereas the

19. And he said unto them, what things. Then
 494 the *men* said unto him, the things that are about
 Jesus the Nazarite, who a mighty man prophet was
 863,2183,1
 in deed and word, before the God and all the people.

20. And how that the Chief Priests and our rulers
 delivered him, to condemnation of death, and crucified him.

21. But we were trusting, that he it is, that is
 about to redeem the Israel *referred to*, but verily
 with all these things, there departs this third day of
 863,3
our expectation to-day, from which, these things were

 done,

22. yea and certain women, of us, astonished us,
 early having been at the sepulchre of *him*,

23. for not having found his body, they came, declaring that a vision of angels, they saw, that declare him to be alive,

24. and certain of them that were with us having

Sense intended to be conveyed is, *Ye appeared to be*; hence the *Disarrangement*. See Rule 321.

863,2. *Who a mighty man prophet was*. Literally, *Who actually was what is stated*; whereas the Sense intended to be conveyed is, *Who appeared to man to be so*; hence the *Disarrangement*. See Rule 321.

863,3. *There departs this third day*. Literally, *It actively is going*; whereas the Sense intended to be conveyed is *Passive*, *We are approaching to its close*; hence the *Disarrangement*. See Rule 321.

come to the sepulchre *specified*, verily they found
^{497,2} thus, ^{863,4} As even the women *specified* said. But they
^{863,5} found him not,

25. then he said unto them. O fools and slow in
^{497,5} the heart *referred to* in respect of that ye should
⁸⁶⁴ believe in all, which the prophets declare,
^{864,1}.....

26. is it not, these things it was necessary to have
 suffered the Christ, for to have entered into his
 glory,

27. and having begun, from Moses and from all
 the prophets *of God*, he was expounding unto them,
^{864,2} in all the scriptures *of God*, the things that are

 relating to himself,

28. then they drew nigh unto the village, where
 they were going, but he was making farther to go,

863,4. *As even the women said.* Literally, *They found the angels*
&c. See verse 23; whereas the Sense intended to be conveyed is,
They found what the women proclaimed respecting Jesus; hence the
Disarrangement. See Rule 322,1.

863,5. *They found him not.* Literally, *At any time*; whereas
 the Sense intended to be conveyed is, *They found him not in the*
Sepulchre; hence the *Disarrangement.* See Rule 321.

864. *In respect of &c.* Literally, *Believe every thing*; whereas
 the Sense intended to be conveyed, is *Confined to that which relates*
to Jesus that is revealed in the Scriptures; hence the *Peculiar*
Government. See Rule 381.

864,1. *The prophets declare.* Literally, *What is stated*; whereas
 the Sense intended to be conveyed is, *Which God declares by the*
prophets; hence the *Disarrangement.* See Rule 321.

864,2. *All the Scriptures.* Literally, *All without any exception*;

29. so they constrained him, saying, abide with us, for toward evening, it is, for the day hath ⁸⁶⁵but a name, then he went in in respect of that he should have tarried awhile with them,

30. and it came to pass in the act to have been seated at meat him, with them, having taken the bread on the table, he blessed, and having broken, he was giving to them.

31. Then ⁸⁶⁶their eyes were opened, and they knew him, but he not seen was by them,

32. then they said to one another, is it not, our heart being ^{866,1}kindled was within us, while he was talking with us, in the way we went together, and while he was opening to us the scriptures of God,

33. and having risen up in it the ^{866,2}hour Jesus de-

whereas the Sense intended to be conveyed is, *All generally speaking*; hence the *Disarrangement*. See Rule 321.

865. *In respect of &c.* Literally, *Purposing to have remained with them*; whereas the Sense intended to be conveyed is, *Appearing to purpose to do so*; hence the *Peculiar Government*. See Rule 381.

866. *Their eyes.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *Their perception*; hence the *Disarrangement*. See Rule 321.

866,1. *Our hearts being kindled was.* Literally, *What is stated*; whereas the Sense intended to be conveyed is, *Our affections*; hence the *Disarrangement*. See Rule 322,1.

866,2. *In it the hour.* Literally, *The hour he was talking with them in the way*; hence the *Disarrangement*. See Rule 321.

parted, they returned to Jerusalem, but they found having been gathered together the eleven *disciples of Jesus* and they that are with them declaring,

34. verily the Lord was raised indeed, for he appeared to Simon,

35. then they were telling the things that were in the way *that they had gone*, and how he was known to them, by the breaking of the bread *that they were about to eat*.

36. And these things of them speaking, he stood in midst of them, and saith unto them, peace unto you.

37. But having been terrified, and affrighted being, they were imagining a spirit to see,

38. but he said unto them, why having been troubled are ye, and why do reasonings arise in your hearts,

39. behold my hands and my feet, that myself I exist, handle me, and see, for a spirit ⁸⁶⁷ flesh and bones ^{497,2} hath not. As ye see me having, ⁸⁶⁸

867. *A spirit flesh and bones hath not.* Literally admits, *That our Blessed Lord acknowledged the real existence of such an Existence as a Spirit*; whereas the Sense intended to be conveyed is, *According to your own belief of such an Existence, it hath not flesh and bones*; hence the *Disarrangement*. See Rule 322,1.

868. *As ye see me having.* Literally, *As I appear to have*;

40. and this having spoken, he shewed unto them the hands and the feet *of him*.

41. And now by their disbelieving, from the joy and wondering *of them*, he said unto them, ye have some meat here.

42. Then the ⁴⁹⁴*men* gave to him of boiled fish a piece, and of a honey comb,

43. and having taken, before them, he eat.

44. And said unto them, these the words *are*, which I spoke unto you, yet being with you, that it is necessary to have been fulfilled all things that have been written in the law of Moses, and in prophets, and in Psalms, concerning ^{497,4}me.

45. Then he opened ⁸⁶⁹their understanding in respect ⁸⁷⁰of that they might understand the scripture *relating* to him,

46. then he said unto them, verily thus it hath been written, and thus it was necessary to have suf-

whereas the Sense intended to be conveyed is, *As ye are able to prove me to have*; hence the *Disarrangement*. See Rule 321.

869. *Their understanding*. Literally, *Their power of understanding*; whereas the Sense intended to be conveyed is, *He enabled them to understand*; hence the *Disarrangement*. See Rule 321.

870. *In respect of that &c.* Literally, *Might necessarily understand*; whereas the Sense intended to be conveyed is, *Might have ability to understand*; hence the *Peculiar Government used*. See Rule 381.

ferred the Christ, and to have risen ^{870,1} again from *the* dead the third day *after it*,

47. for to have been preached in his name repentance and remission of sins, to ^{870,2} all nations, having begun at Jerusalem.

48. And so ye witnesses ^{870,3} of these things are,

49. and behold I send the promise of my father, upon you. So ye, tarry in the city *ye are in*, until when, ye should have been endued with power, from on high.

50. Then he led them out, into Bethany, and having lifted up his hands, he blessed them,

51. and it came to pass in the *act* to bless him them, he parted from them, for he was being carried up into the heaven,

52. and they, having prostrated themselves before him, returned to Jerusalem, with great joy,

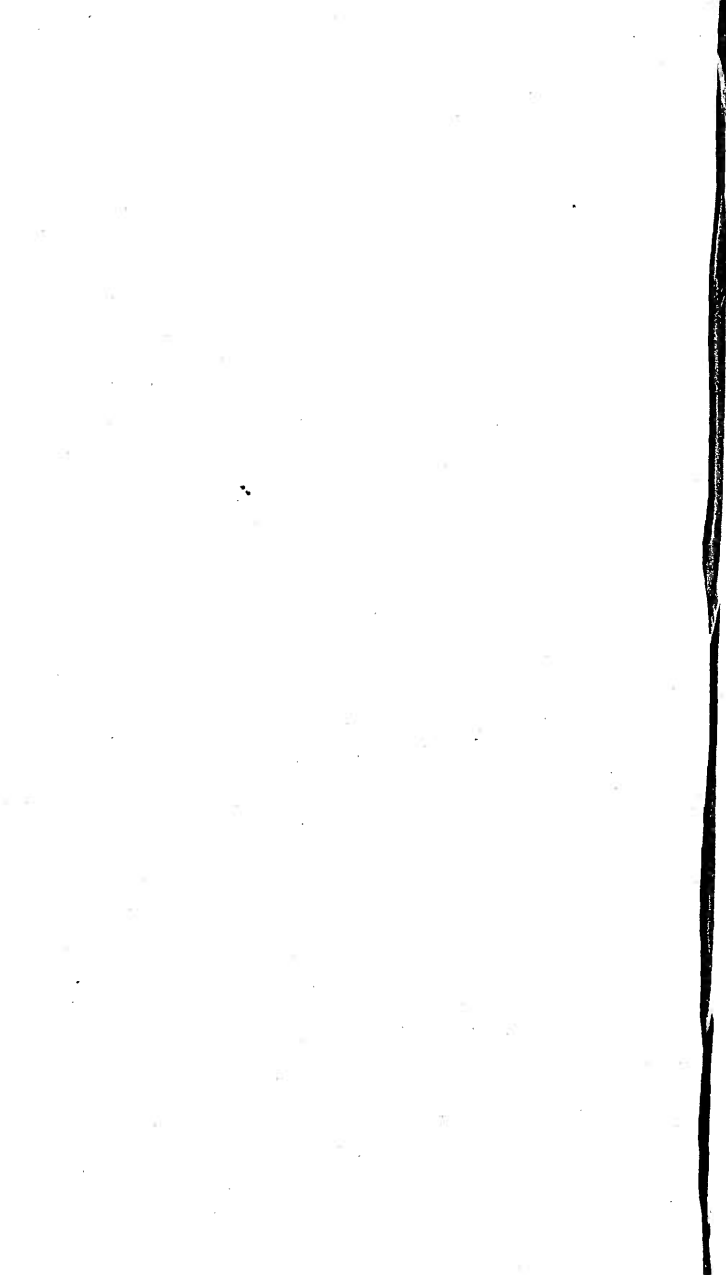
53. and were continually in the temple *there*, praising and blessing the God.

870,1. See Matthew 681.

870,2. *All nations*. Literally, *All nations then existing*; whereas the Sense intended to be conveyed is, *All nations that do or shall exist*; hence the *Disarrangement*. See Rule 321.

870,3. *Ye witnesses are*. Literally, *What is stated*; whereas the Sense intended to be conveyed is, *Are able to be*; hence the *Disarrangement*. See Rule 321.

THE ENGLISH VERSION.



AN
ENGLISH VERSION
OF THE
GOSPEL ACCORDING TO ST. LUKE.

CHAPTER I.

1. Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2. Even as they delivered them unto us, which from the beginning were eye witnesses and ministers of the word.

3. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4. That thou mightest know the certainty of those things, wherein thou has been instructed.

5. There was in the days of Herod the King of Judea, a certain priest named Zacharias, of the course of Abia; and his wife *was* of the daughters of Aaron, and her name *was* Elizabeth.

6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7. And they had no child, because that Elizabeth was barren, and they both were *now* well stricken in years.

8. And it came to pass, that while he executed the priest office before God in the order of his course,

9. According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10. And the whole multitude of the people were praying without, at the time of incense.

11. And there appeared unto him an angel of God, standing on the right side of the altar of incense.

12. And when Zacharias saw *him* he was troubled, and fear fell upon him.

13. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.

14. And thou shalt have joy and gladness; and many will be made joyful by his birth.

15. For he shall be great in the sight of God, and should never drink wine or strong drink, for he shall be filled with a Divine power *of revelation*, even from his mother's womb.

16. And many of the children of Israel will he turn to the Lord their God.

17. And he shall go before him with a spirit and power like Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for God.

18. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19. And the angel answering, said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20. Nevertheless, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21. And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24. And after those days his wife Elizabeth conceived, and kept it to herself five months, saying,

25. Thus hath the Lord effected me to act, in the days wherein he looked on me, to take away my reproach among men.

26. And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27. To a virgin espoused to a man whose name was Joseph, of the house of David ; and the virgin's name *was* Mary.

28. And the angel came in unto her, and said, Hail, *thou* hast been highly favored, the Lord is with thee : thou *art* among women one that has been blessed.

29. And Mary was troubled at his saying, and cast in her mind what manner of salutation this should be.

30. And the angel said unto her, Fear not, Mary ; for thou hast obtained a favour from God.

31. For, behold, thou shalt of thyself conceive in thy womb, and bring forth a son, and shall call his name Jesus.

32. He shall be great, even he shall be called a Son by the Highest : and the Lord God shall give unto him the throne of his father David :

33. And he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end.

34. Then said Mary unto the angel, How shall this be, if I know not a man ?

35. And the angel answered and said unto her, A Divine Power shall come to thee, and the power of

the Highest will shade thee from shame; therefore also that holy thing which shall be born shall be called God's son.

36. And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her who was called barren.

37. Assuredly with God nothing shall be impossible.

38. Then Mary said, Behold the handmaid of God; be it unto me according to thy word. And the angel departed from her.

39. And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40. And entered into the house of Zacharias, and saluted Elizabeth.

41. And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with a Divine power of *revelation*:

42. And she spake out with a loud voice, and said, thou *art* among women one that has been blessed, for blessed has been the fruit of thy womb.

43. But whence *is* this *state of blessedness* ascribed to me, that the mother of my Lord should come *with salutation* to me?

44. *I say this state.* For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45. And blessed *is* she that believed : That there shall be a performance of those things which were told her from God.

46. Then Mary said, My soul doth magnify the Lord.

47. Yea my spirit hath rejoiced in the God that is my Saviour.

48. Because he hath regarded the low estate of his handmaiden : for, behold, from henceforth all generations will call me blessed.

49. Because he that is mighty hath done to me great things ; and holy *is* his name.

50. And his mercy *is* on them that fear him from generation to generation.

51. He hath showed strength with his arm ; he hath scattered the proud through the imagination of their hearts.

52. He hath put down the mighty from thrones, and exalted them of low degree.

53. He hath filled the hungry with good things, and the rich he hath sent empty away.

54. He hath holpen his servant Israel to have remembrance of *his* mercy ;

55. As he spake it by our fathers, *mercy* for Abraham and for his seed for ever.

56. And Mary abode with her about three months, and returned to her own house.

57. Now Elizabeth's full time came, that she should be delivered ; and she brought forth a son.

58. And her neighbours and her cousins heard, how God had shewed mercy to her; and they rejoiced with her.

59. And it came to pass, that on the eighth day they came to circumcise the child; and were calling him Zacharias, after the name of his father.

60. And his mother answered and said, not *so*; but he shall be called John.

61. And they said unto her, There is none of thy kindred that is called by this name,

62. Then they made signs to his father, how he would have him called,

63. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64. And his mouth was opened immediately, yea his tongue indeed was speaking, praising God.

65. And fear came on all that dwelt round about them: even he published all these sayings throughout all the hill country of Judea:

66. And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! For the hand of God was with him,

67. And his father Zacharias was filled with a holy power of prophecy, and said,

68. Blessed *be* the Lord God of Israel: for he has visited and made a redemption for his people,

69. And hath raised up an horn of salvation for us, in the house of his servant David;

70. As he spake by the mouth of holy men, which have been since the world began prophets of his.

71. That we should be delivered from some of our enemies ; and from the hand of all that hate us to have acquired mercy on account of our fathers ;

72. Or to have remembered of his holy covenant,

73. The oath which he sware to our Father Abraham,

74. That he would grant unto us, to be fearless on account of the hand of our enemies, we being delivered to serve him,

75. In holiness and righteousness before him, all the days of our life.

76. And thou, child, shalt be called a Prophet of the Highest: for thou shalt go before the face of God, to prepare his ways ;

77. In giving a knowledge of salvation unto his people as to the remission of their sins,

78. Through the tender mercy of our God ; where-by a dawn from on high hath visited us,

79. To give light to them that sit in darkness and in the shadow of death, in guiding our feet into a way of peace.

80. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAPTER II.

1. And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed.

2. (*And this taxing was first made when Cyrenius was governor of Syria.*)

3. And all went to be taxed, every one into his own city.

4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David :)

5. To be taxed with Mary his espoused wife, being great with child.

6. And so it was, that, while they were there, the days were accomplished that she should be delivered.

7. And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger ; because there was no room for them in the inn.

8. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9. And, lo, an angel of God appeared to them, and a glory from God shone round about them, and they were sore afraid.

10. And the angel said unto them, Fear not : for,

45. And blessed *is* she that believed : That there shall be a performance of those things which were told her from God.

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8. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9. And, lo, an angel of God appeared to them, and a glory from God shone round about them, and they were sore afraid.

10. And the angel said unto them, Fear not : for,

behold, I bring you good tidings of great joy, which shall be for all people.

11. For unto you was born this day a Saviour, who is Christ, a Lord in the city of David.

12. And this *shall be* the sign unto you : Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14. Glory to God in the highest, and on earth peace, good will toward men.

15. And it came to pass, after the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17. And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18. And all they that heard *it* wondered at those things which were told them by the shepherds.

19. But Mary kept all these things, and pondered *them* in her heart.

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them ;

21. And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.

22. And when the days of her purification, according to the law of Moses were accomplished, they brought him to Jerusalem, to present *him* to the Lord;

23. (As it is written in the law of God, Every male that openeth the womb shall be called holy to the Lord;)

24. And to offer a sacrifice according to that which is said in the law of God, A pair of turtle doves, or two young pigeons.

25. And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and a Holy power of revelation was with him.

26. Indeed it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Christ of God.

27. And he came by the spirit into the temple: even at the time the parents brought in the child Jesus, to do for him after the custom of the law,

28. Then took he him up in his arms, and blessed God, and said,

29. Lord, now thou lettest thy servant depart in peace, through thy word:

30. That mine eyes have seen thy salvation,

31. Which thou hast prepared for the eternal union of all people :

32. A light as to the exhibition of *thy acceptance* of Gentiles, and as to the glory of those who shall be thy people Israel.

33. And his father and his mother marvelled at those things which were spoken of him.

34. And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising up of many in Israel ; and so as a sign of either state he is not ;

35. Nevertheless, a sword shall pierce through thy own soul, that the doubts of many hearts respecting their own state may be dispelled.

36. And there was one, Anna a prophetess, a daughter of Phanuel, of the tribe of Aser : she was of a great age, and had lived with an husband seven years from her virginity ;

37. And she *was* a widow about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.

38. And she joining them that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

39. When they had performed all things according to the law of God, they returned into Galilee, to their own city Nazareth.

40. And the child grew, and waxed strong in spirit, being filled with wisdom : for in this God's favor was with him.

41. Now his parents went to Jerusalem every year to the feast of the Passover.

42. And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ; and Joseph and his mother knew not *of it*.

44. But they, supposing him to have been in the company, went a day's journey ; and they sought him among *their* kinsfolk and acquaintance.

45. And when they found him not, they turned back again to Jerusalem, seeking him.

46. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47. And all that heard him were astonished at his understanding, and answers.

48. And when they saw him, they were amazed : and his mother said unto him, Son, why hast thou thus dealt with us ? behold, thy father and I have sought thee sorrowing.

49. And he said unto them, How is it that ye sought me ? wist ye not that I must be about my Father's business ?

50. But they understood not the saying which he spake unto them.

51. Then he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52. And Jesus increased in wisdom and stature, and in favor with God and man.

CHAPTER III.

1. Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Iturea and Trachonitis, and Lysanias the tetrarch of Abilene,

2. Annas and Caiaphas being the high priests, a word from God came unto John the son of Zacharias in the wilderness.

3. And he came into all the country about Jordan, preaching a baptism of repentance for a remission of sins;

4. As it is written in the book of the words of Esaias the prophets saying, The voice of one crying in the wilderness, Prepare ye the way of God, make his paths straight.

5. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6. And all flesh shall see the salvation of God.

7. Then said he to the multitude that came forth to be baptized of him, O generation of vipers ! who hath warned you to flee from the wrath to come ?

8. Bring forth therefore fruits worthy of the repentance you profess ; and begin not to say within yourselves, We have Abraham to *our* father : for I say unto you, That God is able of these stones to raise up children unto Abraham.

9. Verily now indeed the axe lies at the root of the trees : yet every tree which bringeth not forth good fruit is hewn down, and cast into a fire.

10. Then the people asked him, saying, What shall we do then ?

11. He answereth and saith unto them, He that hath two coats, let him impart to him that hath none ; and he that hath meat, let him do likewise.

12. And even publicans came to be baptized, and said unto him, Master, What shall we do ?

13. And he said unto them, Exact no more than that which is appointed you.

14. And the soldiers likewise demanded of him, saying, And what shall we do ? And he said unto them, Do violence to no man, neither accuse *any* falsely ; and be content with your wages.

15. Then as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not ;

16. John answered, saying unto *them* all, I indeed

baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he will baptize you with a spirit freed from guilt, and with Divine illumination:

17. Whose fan *is* in his hand, so he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18. And many other things, admonishing, preached he unto the people,

19. But Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all things which Herod had done that was evil,

20. Added yet this above all, that he shut up John in prison.

21. Now as all the people were being baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22. And the Holy Ghost descended in a bodily shape like a dove upon him; and a voice came from heaven, which said, Thou art my beloved Son, with thee I have been well pleased.

23. And Jesus himself began to be about thirty years of age, being (as was supposed) a son of Joseph, which was a *son* of Heli,

24. Which was a *son* of Matthat, which was a *son* of Levi, which was a *son* of Melchi, which was a *son* of Janna, which was a *son* of Joseph,

25. Which was a *son* of Mattathias, which was a *son* of Amos, which was a *son* of Naum, which was a *son* of Esli, which was a *son* of Nagge,

26. Which was a *son* of Maath, which was a *son* of Mattathias, which was a *son* of Semei, which was a *son* of Joseph, which was a *son* of Juda,

27. Which was a *son* of Joanna, which was a *son* of Rhesa, which was a *son* of Zorobabel, which was a *son* of Salathiel, which was a *son* of Neri,

28. Which was the *son* of Melchi, which was a *son* of Addi, which was a *son* of Cosam, which was a *son* of Elmodam, which was a *son* of Er,

29. Which was a *son* of Jose, which was a *son* of Eliezer, which was a *son* of Jorim, which was a *son* of Matthat, which was a *son* of Levi,

30. Which was a *son* of Simeon, which was a *son* of Juda, which was a *son* of Joseph, which was a *son* of Jonan, which was a *son* of Eliakim,

31. Which was a *son* of Melea, which was a *son* of Menan, which was a *son* of Mattatha, which was a *son* of Nathan, which was a *son* of David,

32. Which was a *son* of Jesse, which was a *son* of Obed, which was a *son* of Booz, which was a *son* of Salmon, which was a *son* of Naasson,

33. Which was a *son* of Aminadab, which was a *son* of Aram, which was a *son* of Esrom, which was a *son* of Phares, which was a *son* of Juda,

34. Which was a *son* of Jacob, which was a *son* of

Isaac, which was a *son* of Abraham, which was a *son* of Thara, which was a *son* of Nachor,

35. Which was a *son* of Saruch, which was a *son* of Ragan, which was a *son* of Phalec, which was a *son* of Heber, which was a *son* of Sala,

36. Which was a *son* of Cainan, which was a *son* of Arphaxad, which was a *son* of Sem, which was a *son* of Noe, which was a *son* of Lamech,

37. Which was a *son* of Mathusala, which was a *son* of Enoch, which was a *son* of Jared, which was a *son* of Maleleel, which was a *son* of Cainan,

38. Which was a *son* of Enos, which was a *son* of Seth, which was a *son* of Adam, which was a *son* of God.

CHAPTER IV.

1. And Jesus, without any imperfection in holiness of spirit, returned from Jordan, and was led in imagination into the wilderness,

2. Where he was after forty days tempted of the devil; that in those days he did eat nothing: and that when they were ended, he afterward hungered.

3. That the devil said unto him, If thou be a Son of God, command this stone that it be made bread,

4. That Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5. That the devil, taking him up into an high

mountain, shewed unto him all the kingdoms of the world in a moment of time.

6. That the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7. If thou, therefore wilt worship me, all shall be thine.

8. That Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9. That he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be a Son of God, cast thyself down from hence:

10. For it is written, He will give his angels charge concerning thee, to keep thee:

11. And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12. That Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

13. That when the devil had ended all the temptation, he departed from him for a season.

14. Then Jesus returned after the control of the imagination here recorded into Galilee: and there went out a fame of him through all the region round about,

15. For he taught in their synagogues, and was glorified of all.

16. And he came to Nazareth, where he had been brought up : and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.

17. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18. A Power from God *is* with me whithersoever I go, because he hath anointed me to preach the gospel to the poor ; he hath sent me to preach deliverance to the captives, and recovering of sight to the blind, to send away satisfied them that have been bruised for deliverance,

19. To preach an accepted year of God.

20. And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21. And he began to say unto them, This day is this scripture fulfilled in your ears.

22. And all bear him witness, and wondered at the promises of the favor which proceeded out of his mouth. And they said, They are not this man's, he is Joseph's son.

23. Then he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself : Whatsoever we have heard done in Capernaum, do also here in thy country.

24. Also he said, Verily I say unto you, No prophet is accepted in his own country.

25. And I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land ;

26. But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27. And many lepers were in Israel in the time of Eliseus the prophet ; yet none of them was cleansed, saving Naaman the Syrian.

28. And all they in the synagogue, when they heard these things, were filled with wrath,

29. And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30. But he passing through the midst of them went his way ;

31. And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days.

32. And they were astonished at his doctrine : for his word was with demonstration.

33. And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34. Saying, Ah what is to us, is also to thee as

Jesus ; O Nazarene, thou art come to destroy us, I know thee who thou art ; the Holy One of God.

35. Then Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, not even having hurt him.

36. And they were all amazed, and spake among themselves, saying, Who is it that sets forth this doctrine, for with authority and power he commandeth the unclean spirits, and they come out.

37. And the fame of him went out into every place of the country round about.

38. And he arose out of the synagogue, and entered into Simeon's house. And Simeon's wife's mother was taken with a great fever ; and they besought him for her.

39. And he stood over her, and rebuked the fever ; and it left her : and immediately she arose and ministered unto them.

40. Now after the sun was set, all they that had any sick with divers diseases brought them unto him ; and he laid his hands on every one of them, and healed them.

41. And even devils came out of many, crying out, and saying, Thou art the Son of God. But he rebuking *them* suffered them not to declare, That they knew that he was the Christ.

42. And when it was day, he departed and went

into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43. And he said unto them, I must preach the kingdom of God to other cities also: for therefore have I been sent.

44. Then he preached in the synagogues of Galilee.

CHAPTER V.

1. And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2. And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4. And when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6. And when they had this done, they inclosed a great multitude of fishes; and their nets brake.

7. So they beckoned unto *their* partners, which were in the other ship, that they should come and

help them. And they came, and filled both the ships, so that they began to sink.

8. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me ; for I am a sinful man, O Lord.

9. For he was astonished, and all that were with him, at the draught of the fishes which they had taken :

10. And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not ; from henceforth thou shalt catch men.

11. And when they had brought their ships to land, they forsook all, and followed him.

12. And it came to pass, when he was in a certain city, behold, a man full of leprosy : who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou shouldst will, thou canst make me clean.

13. And he put forth *his* hand, and touched him, after he had said, I should will : be thou clean. And immediately the leprosy departed from him.

14. And he charged him to tell no man : but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15. But more went there a fame abroad of him : and great multitudes came together to hear, and to be healed by him of their infirmities.

16. But he withdrew himself into the wilderness, and prayed.

17. And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and they had ability from God to correct their *evil opinion of him*.

18. And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19. And when they could not find by what *way* they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling with *his* couch into the midst before Jesus.

20. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21. Then the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22. But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23. Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24. But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto

the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27. And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28. And he left all, rose up, and followed him.

29. And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30. But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31. And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32. I came not to call the righteous, but sinners to repentance.

33. Then they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *men that are* Pharisees; but the men that are with thee eat and drink?

34. And he said unto them, Ye cannot make the

children of the bride-chamber fast, while the bridegroom is with them?

35. But the days will come, when the bridegroom in ordinary cases should have been taken away from them, and then shall they fast in those days.

36. And he spake then a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38. But new wine must be put into new bottles; and both are preserved.

39. No man having drunk old *wine* straightway desireth new: for he saith, The old is better.

CHAPTER VI.

1. And it came to pass on the second Sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath days?

3. And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him;

4. How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him ; which it is not lawful to eat except by priests alone ?

5. Then he declared unto them, That the Son of man is Lord even of the Sabbath.

6. And it came to pass also on another sabbath, that he entered into the synagogue and taught : and there was a man whose right hand was withered.

7. And the Scribes and Pharisees watched him, whether he would heal on the sabbath day ; that they might find an accusation against him.

8. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9. Then said Jesus unto them, I will ask you one thing ; Is it lawful on the sabbath days to do good, or to do evil ? to save life, or to destroy *it* ?

10. And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so : and his hand was restored whole as the other.

11. And they were filled with madness ; and communed one with another what they might do to Jesus.

12. And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13. And when it was day, he called *unto him* his disciples : and of them he chose twelve, whom also he named apostles ;

14. Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15. Matthew and Thomas, James the *son* of Alphaeus, and Simon called Zelotes.

16. And Judas *the brother* of James, and Judas Iscariot, which also was the traitor.

17. And he came down with them, and stood in a plain, with a company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases ;

18. Even they that were vexed with unclean spirits : for they were being healed.

19. And the whole multitude sought to touch him : for there went virtue out of him, and healed *them* all.

20. Then he lifted up his eyes on his disciples, and said, Blessed *be* the poor among you ; for your kingdom is the kingdom of God.

21. Blessed *are* those of you that hunger now ; for ye shall be filled. Blessed *are* those of you that weep now : for ye shall laugh.

22. Blessed are ye. When men shall hate you, or when they shall separate you *from their company*, or

shall reproach you, or cast out your name as evil, for the son of man's sake,

23. Rejoice ye on account of that day, and now leap for joy : for, behold, your reward *is* great in heaven : for in like manner did their fathers unto the prophets.

24. And woe unto those of you that have abundance of everything ! for ye and not God makes your consolation.

25. Woe unto those of you that are satisfied ! for ye will hunger. Woe unto those of you that laugh now ! for ye will mourn and weep.

26. Woe unto you when all men shall speak well of you ! for so did their fathers of the false prophets :

27. Nevertheless I say unto you which hear, Love your enemies, do good to them which hate you,

28. Bless them that curse you, and pray for them which despitefully use you,

29. And unto him that smiteth thee on the *one* cheek offer even the other if good will result therefrom ; and him that taketh away thy cloke forbid not to *take thy* coat also if such conduces to his welfare :

30. Yea give to every man that asketh of thee anything that will benefit him ; and of him that taketh away thy goods ask *them* not again, if the possession of them is beneficial to him. Do these

things to the extent ye desire them to be done to you.

31. In order that men should do good to you, do ye so to them.

32. For if ye love them which love you, Wherein have ye grace? for even the sinners love those that love them.

33. And if ye do good to them which do good to you, Wherein have ye grace? for even the sinners do the same.

34. And if ye lend *to them* of whom ye hope to receive, Wherein have ye grace? for even the sinners lend to sinners to receive as much again.

35. In addition to these things, love ye your enemies, and do good, and lend, despairing of nothing; and your reward shall be great, and ye shall be children of the Highest: for he is kind unto the unthankful and *to the evil*.

36. And be merciful as even your Father is merciful.

37. And so judge not any one not to require good from you, and ye should not be so judged by any one: condemn not any one not to receive good from you, and ye should not be so condemned by any one: forgive all trespasses against you, and ye shall be forgiven:

38. Give the good which thou dost, and it will be given unto you, good measure, pressed down, and

shaken together, and running over, will men give into your bosom. For with the same measure that ye here mete, it will be measured to you again.

39. Then he spake a parable unto them: Why cannot the blind lead the blind? is it not, they will both fall into the ditch?

40. The disciple is not above his master: but every one that is perfect shall be as his master.

41. Then why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42. Or how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite! cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart the mouth speaketh.

46. And why call ye me Lord, Lord, and do not the things which I say ?

47. Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like :

48. He is like a man which built an house, and digged deep, and laid the foundation on a rock : and when the flood arose, the stream beat vehemently upon that house, and could not shake it : for it was founded upon a rock.

49. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth ; against which the stream did beat vehemently, and immediately it fell ; and the ruin of that house was great.

CHAPTER VII.

1. Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2. And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3. And when he heard of Jesus, he sent unto him Presbyters of the Jews, beseeching him that he would come and heal his servant.

4. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this :

5. For he loveth our nation, and he hath built us a synagogue.

6. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7. Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant will be healed.

8. For I even am a man set under authority, having under me soldiers: and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9. When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not even in Israel.

10. And they that were sent, returning to the house, found the servant whole that had been sick.

11. And it came to pass the day after the centurion's application, that he went into a city called Nain; and many of his disciples went with him, and much people.

12. And when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13. And when the Lord saw her, he was moved with compassion for her, and said unto her, Weep not.

14. And he came and touched the bier : and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15. And he that was dead sat up, and began to speak. And he delivered him to his mother.

16. And there came a fear on all : and they glorified God, saying, That a great prophet hath been raised up among us ; and, That God hath visited his people.

17. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18. And his disciples shewed to John of all these things.

19. And John calling *unto him* two of his disciples sent *them* to Jesus, saying, Thou art he that should come, otherwise we look for another to teach us ?

20. When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Thou art he that should come, otherwise we look for another to teach us ?

21. And in the same hour he cured many of *their* infirmities and plagues, and of evil spirits ; and unto many *that were* blind he gave sight.

22. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard ; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23. And blessed is *he*, whosoever shall not be offended in me.

24. And when the messengers of John were departed, he began to speak unto the people concerning John, Why went ye out into the wilderness expecting to see anything?

25. And why went ye out expecting to see a man clothed in soft raiment? Behold, they which are gorgeously appparelled, and live delicately, are in kings' courts.

26. And why went ye out expecting to see a prophet? Verily I tell you, that more than a prophet he is.

27. This is *he*, of whom it is written, Behold I send my messenger before thy face, which shall prepare thy way before thee.

28. For I say unto you, Among those that are born of women there is not any one that is more a prophet than John the Baptist: but he that is least in the kingdom of God possesses a superior dignity.

29. (Now all the people that heard John, even the publicans, justified God, having been baptized with the baptism of John.

30. But the Pharisees and lawyers rejected the counsel of God for themselves, not having been baptized of him.)

31. And whereunto shall I liken the men of this generation? and to what are they like?

32. They are like unto children sitting in the market place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners!

35. And the wisdom of these sayings is justified by all the children of this generation.

36. Then one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37. And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38. And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39. Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who as to what manner of woman *this is* that toucheth him: that she is a sinner.

40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, O Teacher, say on.

41. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43. Simon answered and said, I suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly judged.

44. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47. Wherefore, I say unto thee. Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48. Then he said unto her, Thy sins are forgiven.

49. And they that sat at meat with him began to say within themselves, Who is this that verily forgiveth sins?

50. Then he said to the woman, Thy faith hath saved thee ; go in peace.

CHAPTER VIII.

1. And it came to pass afterward, that he went through city and village, preaching and shewing the glad tidings of the kingdom of God : and the twelve *were* with him,

2. And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3. And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4. And when much people were gathered together, even those of cities coming to him, he spake by a parable ;

5. A sower went out to sow his seed : and as he sowed, some fell by the way side ; and it was trodden down, or the fowls of the air devoured it.

6. And some fell upon a rock ; and as soon as it was sprung up, it withered away, because it lacked moisture.

7. And some fell among thorns ; and the thorns sprang up with it, and choked it.

8. And other fell on good ground, and sprang up, and bare fruit an hundred fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9. Then his disciples asked him, saying, For whom may this parable be?

10. And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11. Now the parable is this: The seed is the word of God.

12. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13. They on the rock *are they*, which, when they hear, receive the word with joy; but these have no root, which for a while believe, but in time of temptation fall away.

14. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15. But that on the good ground are they, which is an honest and good heart, having heard the word, keep *it*, and bring forth fruit with patience.

16. No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but sitteth *it* on a candlestick, that they which enter in should see the light.

17. For nothing is secret, that will not be made

manifest; neither *any thing* hid, that will not be known and made apparent.

18. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he thinketh to have.

19. Then came to him *his* mother and his brethren, and could not come at him for the press.

20. And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22. Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us to go over unto the other side of the lake. And they launched forth.

23. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24. And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25. And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he com-

mandeth even the winds and water, and they obey him.

26. Then they arrived at the country of the Gadarenes, which is over against Galilee.

27. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What is to me is also to thee as Jesus, *thou* Son of God most High? I beseech thee, thou shouldst not torment me *by casting me out*.

29. (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him, though he was kept bound with chains and in fetters; yet breaking the bands, he was driven of the devil into the wilderness.)

30. And Jesus asked him, saying, What is thy name? And he said, Legion: for many devils were entered into him.

31. And he besought him that he would not command them to go out into the deep.

32. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them? And he suffered them.

33. Then went the devils out of the man, and en-

tered into the swine : and the herd ran violently down a steep place into the lake, and were choked.

34. When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35. Then they went out to see what was done ; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, as one in his right mind : and they were afraid.

36. They also which saw *it* told them by what means he that was possessed of the devils was healed.

37. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them ; for they were taken with great fear : and he went up into the ship, and returned back again.

38. Now the man out of whom the devils were departed besought him that he might be with him : but Jesus sent him away, saying,

39. Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40. And it came to pass, that, when Jesus was returned, the people *gladly* received him : for they were all waiting for him.

41. And, behold, there came a man named Jarius,

and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42. For he had one only daughter, about twelve years of age, and she lay a dying. And as he went the people thronged him.

43. Then a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44. Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanchèd.

45. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, yet sayest thou, Who touched me?

46. Then Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48. Then he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49. While he yet spake, there cometh one from the ruler of the synagogue's house, saying

to him, Thy daughter is dead; trouble not the Master.

50. But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51. And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52. Now all wept, and bewailed her: then he said, Weep not; she is not dead, but sleepeth.

53. And they laughed him to scorn, knowing that she was dead.

54. But he put them all out, and took her by the hand, and called, saying, Maid, arise.

55. And her spirit came again, and she arose straightway: and he commanded to give her meat.

56. And her parents were astonished; then he charged them that they should tell no man what was done.

CHAPTER IX.

1. Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2. And he sent them to preach the kingdom of God, and to heal the sick.

3. And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4. And whatsoever house ye enter into, there abide, and thence depart.

5. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6. Then they departed, and went through the towns, preaching the gospel, and healing every where.

7. Now Herod the tetrarch heard of all that was done by him : and he was perplexed, because that it was said of some, that John was risen from the dead ;

8. And of some, that Elias had appeared ; and of others, that one of the old prophets was risen again.

9. But Herod said, John have I beheaded : but who is this, of whom I hear such things ? And he desired to see him.

10. And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11. And the people, when they knew *it*, followed him : and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12. And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and

country round about, and lodge, and get victuals: for we are here in a desert place.

13. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14. For they were about five thousand men. Then he said to his disciples, Make them sit down by fifties in a company.

15. And they did so, for they made them all sit down.

16. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17. And they did eat, and were filled: for there was taken up of fragments that remained to them twelve baskets.

18. And it came to pass, as he was alone praying, his disciples were with him, that he asked them, saying, Whom say the people that I am?

19. They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again.

20. He said unto them, But whom say ye that I am? Peter answering said, The Christ *promised* of God.

21. Then he straitly charged them, and commanded *them* to tell no man that thing;

22. Saying, It is necessary for the Son of man to suffer many things, even to be rejected of the presbyters and chief priests and scribes, and to be slain, yet to be raised the third day.

23. And he said to *them* all, If any *man* wills to come after me, let him deny himself, and take up his cross daily, and follow me.

24. For whosoever wills to save his life *at any cost* shall lose it : and whosoever should lose his life for my sake, the same shall save it.

25. And what is a man advantaged, if he gain the whole world, yet lose himself, or be cast away ?

26. And whosoever shall be ashamed of me, or of my words, of him shall the Son of man be ashamed, when he shall come with his own glory, and with *his* Father's, and with the holy angels.

27. Verily I tell you truly, there be some standing here, which shall not taste of death, till they see the kingdom of God.

28. And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29. And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30. And, behold, there talked with him two men, which were Moses and Elias :

31. Who appeared with glory, and declared his decease which he should accomplish at Jerusalem.

32. But Peter and they that were with him were heavy with sleep : and when they were awake, they saw his glory, and the two men that stood with him.

33. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here : that we should make three tabernacles ; one for thee, and one for Moses, and one for Elias : not knowing what he said.

34. While he thus spake, there came a cloud, and overshadowed them : and they feared as they entered into the cloud.

35. And there came a voice out of the cloud, saying, This is my beloved Son : hear concerning him.

36. And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

37. And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38. And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son ; for he is mine only child.

39. And, lo, a spirit taketh him, and he suddenly crieth out ; for it convulses him that he foameth

again; and bruising him hardly departeth from him.

40. And I besought thy disciples to cast it out; and they could not.

41. Then Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy Son hither.

42. And as he was yet a coming, the devil threw him down, and tare *him*. Then Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43. And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44. Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45. But they understood not this saying, for it was hid from them, in order that they should not perceive it: and they feared to ask him of that saying.

46. Then there arose a reasoning among them, which of them should be greatest.

47. And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48. And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: there-

fore he that is least among you all, the same shall be great.

49. Then John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us.

50. But Jesus said unto him, Forbid *him* not: for he that is not against us is for us.

51. And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,

52. And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53. But they did not receive him, because his face was as though he would go to Jerusalem.

54. And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?

55. But he turned, and rebuked them, and said, Ye have not known through such a spirit that ye shall live.

56. And they went to another village.

57. And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58. And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

61. And another said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

62. But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

CHAPTER X.

1. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

2. And he said unto them. The harvest truly *is* great, but the labourers *are* few: let therefore the Lord of the harvest be supplicated, that he would send forth labourers into his harvest.

3. Go your ways: behold, I send you forth as lambs among wolves.

4. Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

5. And into whatsoever house ye enter, first say, Peace *be* to this house.

6. And if the Son of peace be there, your peace

shall rest upon him : if not, it shall turn to you again.

7. And in the same house remain, eating and drinking such things as they give : for the labourer is worthy of his hire. Go not from house to house.

8. And into whatsoever city ye enter, and they receive you, eat such things as are set before you :

9. And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11. Even the dust of your city, which cleaveth on us, we do wipe off against you : notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12. I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13. Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works had been done in Tyre and Sidon, which have been done in you long since, they had repented, sitting in sackcloth and ashes.

14. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15. And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell.

16. He that heareth you heareth me ; and he that despiseth you despiseth me ; and he that despiseth me despiseth him that sent me.

17. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18. And he said unto them, I contemplated Satan as lightning after its fall from heaven.

19. Behold, I give unto you power to tread on serpents and scorpions, and over all the power that opposes you : so nothing should by any means hurt you.

20. Notwithstanding in this rejoice not, that the spirits are subject unto you ; but rather rejoice, because your names are written in heaven.

21. In that hour Jesus rejoiced in spirit, and said, I thank thee, O father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes : truly the Father, that thus it seemed good in thy sight.

22. All things are delivered to me of my Father : and no man knoweth who belongs to the Son, but the Father ; and who belongs to the Father, but the Son, and *he* to whom the Son should will to reveal *it*.

23. And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see :

24. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

25. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26. He said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28. Then he said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30. Then Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving him half dead.

31. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33. But a certain Samaritan, as he journeyed,

came where he was : and when he saw him, he had compassion *on him*.

34. and went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said unto him, Take care of him : and whatsoever thou spendest more, when I come again, I will repay thee.

36. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise,

38. Now it came to pass, as they went, that he entered into a certain village : and a certain woman named Martha received him into her house.

39. And she had a sister, called Mary, which indeed sat at Jesus feet, and heard his word,

40. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone ? bid her now that she help me.

41. Then Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things :

42. But one thing is necessary : and Mary hath

chosen that good part, which shall not be taken away from her.

CHAPTER XI.

1. And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John even taught his disciples.

2. Then he said unto them, When ye pray, say, O Father, Hallowed be thy name: Thy kingdom come:

3. Give us day by day our daily bread.

4. And forgive us our sins; for we even forgive every one that is indebted to us, and thou wouldst not have brought us into temptation.

5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6. For a friend of mine in his journey is come to me, and I have nothing to set before him?

7. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I am not justified in rising to give thee.

8. I say unto you, Though he will not grant his request to rise because he is his friend, yet because of his importunity he will rise and give him as many things as he needeth.

9. And I say unto you, Ask, and it shall be given

you ; seek, and ye shall find ; knock, and it shall be opened unto you.

10. For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened.

11. For of which of you shall a son ask his father for bread, that he will give him a stone, or for a fish, that he will for a fish give him a serpent.

12. Or if he shall ask for an egg, that he will offer him a scorpion.

13. If ye then, being evil, know how to give good gifts unto your children : how much more will *your* heavenly Father give a spirit freed from guilt to them that ask him.

14. And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake ; and the people wondered.

15. But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16. And others, to prove *him*, sought of him a sign from heaven.

17. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation ; and a house *divided* against a house falleth.

18. So if Satan also be divided against himself, how shall his kingdom stand ? that ye say that I cast out devils through Beelzebub.

19. And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? as to this charge shall they be your judges.

20. But if I by a finger of God cast out devils, then the kingdom of God had unperceived come upon you.

21. When a strong man armed keepeth his palace, his goods are in peace :

22. But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23. He that is not with me is against me : and he that gathereth not with me scattereth.

24. When the unclean spirit is temporally gone out of a man *that is afflicted with devils*, it walketh through dry places, seeking rest ; and finding none, it saith, I will return unto my house whence I came out.

25. And when it cometh, it findeth *it* swept and garnished.

26. Then goeth it, and taketh with itself seven other spirits more wicked than itself; and they enter in, and dwell there : so the last *state* of that man is worse than the first.

27. And it came to pass, as he spake these things, a certain woman lifted up her voice above the multitudes, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28. But he said, Yea, rather, blessed *are* they that hear the word of God, and keep it.

29. And when the people were gathered thick together, he began to say, This is an evil generation : they seek a sign ; but there shall no sign be given it, except the sign of Jonas.

30. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them : for she came from the utmost parts of the earth to hear the wisdom of Solomon ; and, behold, a greater than Solomon *is* here.

32. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it : for they repented at the preaching of Jonas ; and, behold, a greater than Jonas *is* here.

33. No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34. The candle of the body is the eye : therefore when thine eye is clear, thy whole body also is full of light ; but when *thine eye* is evil, thy body also *is* full of darkness.

35. Take heed therefore that the light which is in thee be not darkness.

36. If thy whole body therefore *be* full of light,

having no part dark, the whole shall continue enlightened, as whilst the candle doth enlighten thee during its shining.

37. And after he spake, a certain Pharisee besought him to dine with him : and he went in, and sat down to meat.

38. But when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39. Then the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and of the platter ; but your inward part is full of ravening and wickedness.

40. Ye fools, did not he that made that which is without make that which is within also ?

41. Moreover the things which it contains : shew compassion ; and, behold, all things are clean unto you.

42. But woe unto you, Pharisees ? that ye tithe mint and rue and all manner of herbs, though ye pass over the judgment and the love of God : these things ought ye to have done, and not to leave the other things undone.

43. Woe unto you, Pharisees ! that ye love the uppermost seats in the synagogues, and greetings in the markets.

44. Woe unto you, that ye are as graves which appear not, that the men that walk over *them* are not aware of *them*.

45. Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46. And he said, Woe unto you also *ye* lawyers ! there is woe, that ye lade men with burdens greivous to be borne, but ye yourselves touch not the burdens with one of your fingers.

47. Woe unto you ! that ye build the sepulchres of the prophets, for your fathers killed them.

48. Truly ye bear witness that ye allow the deeds of your fathers : that they indeed killed them, for ye build their sepulchres.

49. With respect to this; verily the wisdom of God hath declared, I will send them prophets and apostles, and *some* of them they will slay and persecute :

50. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation :

51. From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple : Verily I say unto you, It shall be required of this generation.

52. Woe unto you, lawyers, that ye have exalted the key of the knowledge of these things : ye entered not in yourselves, and them that were entering in ye hindered.

53. Then after he had said these things unto them, the Scribes and the Pharisees began to urge *him*

vehemently, and to provoke him to speak of many things :

54. Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER XII.

1. In relation to whom, when there were gathered together an innumerable multitude of people, inso-much that they trod one upon another, he began to say unto his disciples first, Beware of the leaven of the Pharisees, which is hypocrisy.

2. For there is nothing covered, that shall not be revealed ; neither hid, that shall not be known.

3. Therefore whatsoever ye have spoken in darkness shall be heard in the light ; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.

4. So I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5. But I will forewarn you whom ye should fear : Fear him, which after he hath killed hath power to cast into hell ; yea, I say unto you, Fear him.

6. Are not five sparrows sold for two farthings, yet not one of them is forgotten before God ?

7. But even the very hairs of your head are all numbered. Fear not therefore : ye are of more value than many sparrows.

8. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God :

9. But he that denieth me before men shall be denied before the angels of God.

10. Yet whosoever shall speak a word against the Son of man, it shall be forgiven to him as respects his relation with man : but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven in such relation.

11. And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say :

12. For the Holy Ghost shall teach you in the same hour what ye ought to say.

13. Then one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14. But he said unto him, Man, who made me a judge or a divider over you ?

15. Then he said unto them, Take heed, and beware of covetousness : for a man's life consisteth not in the abundance of the things which he possesseth.

16. Then he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully :

17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18. Then he said, This will I do : I will pull down my barns, and build greater ; and there will I bestow all my fruits and my goods.

19. And I will say unto my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, *and* be merry.

20. But God said concerning this, Foolish, this night these things claim thy soul of thee : then whose shall those things be, which thou hast provided?

21. So *is* he that layeth up treasure for himself, and is not rich toward God.

22. Then he said unto his disciples, Therefore I say unto you, Take no thought for your position in life, what ye should eat ; neither for the appearance of the body, what ye should put on.

23. The life is more than meat, and the body *is* *more* than raiment.

24. Consider the ravens : for they neither sow nor reap ; which neither have storehouse nor barn ; yet God feedeth them. How much more are ye better than the fowls ?

25. And which of you with taking thought can add to his stature one cubit ?

26. If ye then be not able to do that thing which is least, why take ye thought for the rest ?

27. Consider the lilies how they grow : they toil not, they spin not ; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more *will he clothe* you, O ye of little faith ?

29. Then seek not ye what ye should eat, or what ye should drink, neither be ye of doubtful mind.

30. Although all these things do the nations of the world seek after : but your Father knoweth that ye have need of these things.

31. Notwithstanding that ye seek the kingdom of God ; and so all these things shall be added unto you.

32. Fear not the flocks being little, for it is your Father's good pleasure to give you the kingdom.

33. Sell that ye have, and give alms : provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34. For where your treasure is, there will your heart be also.

35. Repose as men whose loins are girded about, and whose lights are burning ;

36. And so ye yourselves are like unto men that wait for their lord, when he will return from the

wedding; that when he cometh and knocketh, they may open unto him immediately.

37. Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38. And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39. Now this ye know, that if the good-man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41. Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42. And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?

43. Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44. Of a truth I say unto you, that he will make him ruler over all that he hath.

45. But if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the

men servants and maidens, and to eat and drink so as to be drunken ;

46. The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will sever him from them, for he will appoint him his portion with the unbelievers.

47. And that servant, which knew his lord's will, yet prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48. But he that knew not, yet did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall much be required : as to whom men have committed much, of him they will ask the more.

49. I am come to cast fire on the earth ; and what I desire is, that it be already kindled ?

50. For I have a baptism to be baptized with ; and how am I straitened till it be accomplished !

51. Ye suppose that I am come to give peace to the earth ? I tell you, Nay ; but rather division :

52. For from henceforth there shall be five in one house divided, three against two, and two against three.

53. The father shall be divided against the son, and the son against the father ; the mother against the daughter, and the daughter against the mother ; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54. Then he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55. And when *ye see* the south wind blow, ye say, There will be heat: and it cometh to pass.

56. Ye hypocrites! ye can discern the face of the sky and of the earth; and how is it that ye do not discern this time?

57. And why even of yourselves judge ye not what is right?

58. And then as thou goest with thine adversary to the magistrate, *as thou art* in the way, why dost thou not give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

CHAPTER XIII.

1. There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2. But Jesus answering said unto them, Ye suppose that these Galileans were sinners above all the Galileans, because they suffered such things?

3. I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4. Or those eighteen, upon whom the tower in

Siloam fell, and slew them, ye think that they were sinners above all men that dwelt in Jerusalem?

5. I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6. Then he spake also this parable; A certain *man* had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7. Then he said unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?

8. And he answering said unto him, lord, let it alone this year also, till I shall dig about it, and dung *it*:

9. Although it should have borne fruit; but if not fruitful after that that is to be done to it, thou shalt cut it down.

10. Then he was teaching in one of the synagogues on the sabbath.

11. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12. And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13. Then he laid *his* hands on her: and immediately she was made straight, and glorified God.

14. But the ruler of the synagogue answered being

indignant, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15. The Lord then answered him, and said, *Thou hypocrite? doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?*

16. And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17. And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18. Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19. It is like a grain of mustard-seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20. And again he said, Whereunto shall I liken the kingdom of God?

21. It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22. And he went through the cities and villages, teaching, though journeying unto Jerusalem.

23. Then said one unto him, Lord, are there few that be saved? Then he said unto them,

24. Strive to enter in at the straight gate: for many, I say unto you, will seek to enter in, and shall not be able.

25. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not, whence are ye?

26. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27. But he shall say, I tell you, I know you not, whence are ye? depart from me, all that deceitfully profess to have served me at that time.

28. The weeping and the gnashing of the teeth will not cease, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, but you *yourselves* thrust out.

29. For there shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

30. For, behold, there are last which shall be first, and there are first which shall be last.

31. The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32. But he said unto them, Go ye, and tell that fox, Behold I cast out devils, and I do cures to-day and to-morrow, but the third *day* I am perfected.

33. Nevertheless I must walk to-day, and to-morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, but ye would not!

35. Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until *the time* come when possibly ye shall say, Blessed is he that cometh in the name of God.

CHAPTER XIV.

1. And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.

2. And, behold, there was a certain man before him which had the dropsy.

3. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?

4. But they held their peace. Then he took *him*, and healed him, and let him go;

5. And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and

will not straightway pull him out on the sabbath day?

6. And they could not answer him again to these things.

7. Then he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8. When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him;

9. And he that bade both thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have glory in the presence of them that sit at meat with thee.

11. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12. Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethen, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

13. But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14. And thou shalt be blessed; for they cannot

recompence thee : but thou shalt be recompenced at the resurrection of the just.

15. Then when one of them that sat at meat with him heard these things, he said unto him, *Blessed is he that shall eat bread in the kingdom of God.*

16. But he said unto him, A certain man made a great supper, and bade many :

17. And sent his servant at supper time to say to them that were bidden, Come ; for all things are now ready.

18. And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused.

19. And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused.

20. And another said, I have married a wife, and therefore I cannot come.

21. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22. And the servant said, lord, it is done as thou hast commanded, and yet there is room.

23. Then the lord said unto the servant, Go out

into the highways and hedges, and compel *them* to come in, that my house may be filled.

24. For I say unto you, That none of those men which were bidden shall taste of my supper.

25. Now there went great multitudes with him : and he turned, and said unto them,

26. If any *man* come to me, and will never oppose his father, or mother, or wife, or children, or brethren, or sisters, yea, or any that assist to prolong his own life, he is not a follower of me.

27. For whosoever doth not bear his cross, though he cometh after me, he is not a follower of me.

28. Now which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it* ?

29. Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30. Saying, This man began to build, and was not able to finish.

31. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand ?

32. Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33. And thus whosoever of you that setteth not

apart for God all that he hath ; he is not a follower of me.

34. Salt *is* good : but if the salt have lost its savour, wherewith shall it be seasoned ?

35. It is neither fit for the land, nor yet for the dunghill ; *but* men cast it out. He that hath ears to hear, let him hear.

CHAPTER XV.

1. Then drew near unto him all the publicans and sinners for to hear him.

2. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them,

3. Then he spake this parable unto them, saying,

4. What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it ?

5. And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6. And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me ; that I have found my sheep which was lost.

7. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it* ?

9. And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me ; that I have found the piece which I had lost.

10. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11. Then he said, A certain man had two sons :

12. And the younger of them said to *his* father, Father, give me the portion of goods that falleth to *me*. And he divided with them *his* living.

13. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that land ; and he began to be in want.

15. And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat : for no man gave unto him.

17. But when he came to himself, he said, How

many hired servants of my fathers have bread enough and to spare, but I perish with hunger !

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19. And am no more worthy to be called thy son : make me as one of thy hired servants.

20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21. Then the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth the best robe, and put *it* on him ; and put a ring on his hand, and shoes on *his* feet :

23. And bring hither the fatted calf, and kill *it* ; and let us eat, and be merry :

24. For this my son was dead, but he is alive again ; he was lost, but he is found. Then they began to be merry.

25. Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing.

26. And he called one of the servants, and asked what these things meant.

27. And he said unto him, Thy brother is come ;

and thy father hath killed the fatted calf, because he hath received him safe and sound.

28. But he was angry, and would not go in: therefore came his father out, and entreated him.

29. But he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid; that I might make merry with my friends:

30. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31. Then he said unto him, Son, thou art ever with me, and all that I have is thine.

32. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAPTER XVI.

1. Then he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3. Then the steward said within himself, What shall I do? for my lord taketh away from me

the stewardship: I cannot dig; to beg I am ashamed.

4. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5. Then he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6. And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. Then he said unto him, Take thy bill, and write four-score,

8. And the lord commended the steward for the injustice, so far as that he had done wisely: for the children of present enjoyment are wiser than the children of future enjoyment, in the attainment of their respective objects.

9. And so I say unto you, Make to yourselves friends by the mammon that the steward obtained by unrighteousness; that, when ye fail longer to require it, they may adhere to you in the everlasting habitations.

10. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11. If therefore ye have not been faithful with respect to the unrighteous obtaining of mammon, who will place to your credit the true obtaining of riches?

12. And if ye have not been faithful with respect to that which is another man's, who shall award you that which is your own?

13. No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14. Now the Pharisees also, who were covetous, heard all these things: and they derided him.

15. Then he said unto them. Ye are they which justify yourselves before men; but God knoweth your hearts: assuredly that which is highly esteemed among men is abomination in the sight of God.

16. The law and the prophets *were* until John: since that time the kingdom of God is preached, so every man is forced into it.

17. Yet is it easier for heaven and earth to pass, than one tittle of the law to fail.

18. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband committeth adultery.

19. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21. And desiring to be fed with the crumbs which fell from the rich man's table : and even the dogs came and licked his sores.

22. Now it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died, and was buried ;

23. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24. Then he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue ; for I am tormented in this flame.

25. But Abraham said, Son, remember that thou in thy lifetime received thy good things, and likewise Lazarus his evil things : so now he is comforted, and thou art tormented.

26. And beside all this, between us and you there is a great gulf fixed : so that they which would pass from hence to you cannot ; neither can they pass to us, that *would come* from thence.

27. Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house :

28. For I have five brethren ; that he may testify unto them, lest they also come into this state of torment.

29. Abraham saith unto him, They have Moses and the prophets ; let them hear them.

30. Then he said, It is not so, father Abraham : for if one went unto them from the dead, they will repent.

31. But he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

CHAPTER XVII.

1. Then said he unto his disciples, It is impossible but that allurements to evil will come : but woe *unto him*, through whom an unnecessary allurements doth come !

2. It were better for him that a mill-stone were hanged about his neck, and he cast into the sea, than that he should cause one of these little ones to offend.

3. Take heed to yourselves : If thy brother trespass against thee, rebuke him ; and if he repent, forgive him,

4. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent ; thou shalt forgive him.

5. Then the apostles said unto the Lord, increase faith in us.

6. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine-tree, Be' plucked up by the root, and be planted in the sea ; and it should probably obey you.

7. But which of you, having a servant ploughing or feeding cattle, will say unto him immediately that he is come in from the field, Go and sit down to meat?

8. And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9. Doth he thank that servant because he did the things that were commanded him? I trow not.

10. Thus also ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which we were obliged to do.

11. Then it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13. And they lifted up *their* voices, addressing Jesus, Master, have mercy on us.

14. And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15. Then one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16. Also he fell down on *his* face at his feet, giving him thanks : and he was a Samaritan.

17. Then Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18. There are not found that returned to give glory to God, save this stranger.

19. And he said unto him, Arise, go thy way : thy faith hath made thee whole.

20. Then when it was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation :

21. Not even shall they say, Lo here ! or lo there ! for, behold, the kingdom of God is among you.

22. Then he said unto his disciples, The days will come, when ye shall desire to see one of the days of the Son of man, but ye shall not see *it*.

23. Then they shall say to you, See here ; or, see there : go not after *them*, nor follow *them*.

24. For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven ; so shall also the Son of man be in his day.

25. But first must he suffer many things, and be rejected of this generation.

26. And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27. They did eat, they drank, they married wives,

they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30. Even thus shall it be in the day when the Son of man is revealed.

31. In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32. Remember Lot's wife.

33. Whosoever *at that time* shall seek to save his life shall lose it; and whosoever shall sustain the loss of his life shall preserve it.

34. I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35. Two *women* shall be grinding together; the one shall be taken, and the other left,

36. And they answered and said unto him, Where Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.

CHAPTER XVIII.

1. Then he spake a parable unto them *to this end*, that men ought always *to pray*, and not to faint;

2. Saying, There was in a city a judge, which feared not God, neither regarded man :

3. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man ;

5. Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6. Then the Lord said, Hear what the injustice of the judge proclaims.

7. That God will not avenge his own elect, which cry day and night unto him, though he is patient with those that oppose them !

8. I tell you that he will avenge them speedily. Moreover the Son of man having come, he shall disclose the faith that God accepts to the earth ?

9. Then he spake this parable also unto certain which trusted to their own judgment that they were righteous, though they despised those that are not so.

10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the other men that seek thee *are*, extortioners, unjust, adulterers, or even as any publican *is* :

12. I fast twice in the week, I give tithes of all that I possess.

13. But the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14. I tell you, this man went down to his house justified *rather* than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

15. Then they brought unto him even infants, that he should touch them : but when *his* disciples saw *it*, they rebuked them.

16. Then Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not ; for of such a character is the kingdom of God.

17. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he should not have entered into it.

18. Then a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life ?

19. Then Jesus said unto him, Why callest thou me good ? none *is* good, save one, *that is* God.

20. Thou knowest the commandments. Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother.

21. Then he said, All these have I kept from my youth up.

22. And when Jesus heard these things, he said unto him, Yet lackest thou one thing; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23. But when he heard this, he was very sorrowful: for he was very rich.

24. Then when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25. Verily it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26. Then they that heard *it* said, Who then can be saved?

27. But he said, The things which are impossible with men are possible with God.

28. Then Peter said, Lo, we have left all, and followed thee,

29. Then he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30. Who shall not receive manifold more ; in this present time even as to the world to come he shall receive life everlasting.

31. Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem; and all things that are written by the prophets shall be accomplished by the Son of man.

32. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on :

33. Then they shall scourge *him*, and put him to death : but the third day he shall rise again.

34. But they understood none of these things ; for this saying was hid from them, for they were not comprehending the things which were spoken.

35. Then it came to pass, that as he was come nigh to Jericho, a certain blind man sat by the way-side begging :

36. And hearing the multitude pass by, he asked what it meant.

37. And they told him, that Jesus of Nazareth passeth by.

38. Then he cried, addressing Jesus, O Son of David, have mercy on me.

39. Then they which went before rebuked him, that he should hold his peace : but he cried so much the more, *Thou* Son of David, have mercy on me.

40. Then Jesus stood, and commanded him to be

brought unto him : and when he was come near, he asked him,

41. Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42. Then Jesus said unto him, Receive thy sight : thy faith hath saved thee.

43. And immediately he received his sight, and followed him, glorifying God : and all the people, when they saw *it*, gave praise unto God.

CHAPTER XIX.

1. Then *Jesus* entered and passed through Jericho.

2. And, behold, *there was* a man named Zaccheus, which was a chief among the publicans, and he was rich.

3. And he sought to see Jesus who he was ; but could not for the press, because he was little of stature.

4. So he ran before, and climbed up into a sycamore-tree to see him : for he was to pass that *way*.

5. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down ; for to-day I would abide at thy house.

6. And he made haste, and came down, and received him joyfully,

7. But when they saw *it*, they all murmured, say-

ing, That he was gone to be guest with a man that is a sinner.

8. Then Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore *him* four-fold.

9. Then Jesus said unto him, This day is salvation come to this house, on account of which, even he is a son of Abraham.

10. I state this, for the Son of man came to seek and to save that assurance of life which had perished.

11. And as he continued teaching after they had heard these things, he spake a parable, in that it was time for him to be at Jerusalem, and for them to determine, That the kingdom of God should immediately appear.

12. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14. But his citizens hated him, and sent a message after him, saying, We will not this *man* to reign over us.

15. So it came to pass, that when he was returned, having received the kingdom, then he commanded

these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16. So the first came, saying, Lord, thy pound hath gained ten pounds.

17. Then he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

18. Then the second came, saying, Lord, thy pound hath gained five pounds.

19. And he said likewise to him, Be even thou over five cities.

20. And another came, saying, Lord, behold, *here* is thy pound, which I have kept laid up in a napkin:

21. For I feared thee, because thou art an austere man: thou takest up that thou layest not down, and reapest that thou didst not sow.

22. Then he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knowest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23. Wherefore then gavest thou not my money into the bank, that at my coming I might have required mine own with usury?

24. Then he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25. (But they said unto him, Lord, he hath ten pounds.)

26. For I say unto you, That unto every one which hath shall be given ; but from him that hath not, even that he hath shall be taken away from him.

27. Moreover those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28. Then when he had thus spoken, he went before, ascending up to Jerusalem.

29. And it came to pass, when he was come nigh to Bethpage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30. Saying, Go ye into the village over against *you* ; in the which at your entering ye shall find a colt tied, whereon yet never man sat : loose him, and bring *him hither*.

31. And if any man ask you, Why do ye loose *him* ? thus shall he say unto him, Because the Lord of him hath need.

32. And they that were sent went their way, and found even as he had said unto them.

33. But as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt ?

34. Then they said, The Lord of him hath need.

35. And they brought him to Jesus : and they cast their garments upon the colt, and they set Jesus thereon.

36. Also going before him, they spread their clothes in the way.

37. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen ;

38. Saying, The King that cometh in the name of God has been blessed ; peace in heaven, and glory in the highest.

39. Then some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40. But he answered and said unto them, I tell you, that, if these should hold their peace, the stones would immediately cry out.

41. Then when he was come near, he beheld the city, and wept over it,

42. Saying, if thou hadst known, even thou, but truly in this thy day, the things *which belong* unto thy peace ! That now they were hid from thine eyes.

43. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44. And shall lay thee even with the ground, and thy children within thee ; even they shall not leave in thee one stone upon another : before which things happen, thou perceived not the termination of thy bishopric.

45. Then he went into the temple, and began to cast out them that sold therein, and them that bought;

46. Saying unto them, It is written, My house is a house of prayer: but ye have made it a den of thieves.

47. [For he taught daily in the temple.] Therefore the chief priests and the Scribes and the chiefs of the people sought to destroy him.

48. But could not find what they might do: for all the people were very attentive to hear him.

CHAPTER XX.

1. And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the presbyters,

2. And spake unto him, saying, Tell us, by what authority doest thou these things? and who is he that gave thee this authority?

3. Then he answered and said unto them, I will ask you one thing; and answer me:

4. The baptism of John, was it from heaven, or of men?

5. Then they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6. But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.

7. So they answered, that they could not tell when *it was*.

8. And Jesus said unto them, Then I do not tell you by what authority I do these things.

9. Then began he to speak to the people this parable : A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard ; but the husbandmen beat him, and sent *him* away empty.

11. Then again he sent another servant : but they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12. Then again he sent a third : but they wounded even him, and cast *him* out.

13. Then said the lord of the vineyard, What shall I do ? I will send my beloved son : it may be they will reverence *him* when they see him.

14. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir : come, we should kill him, that the inheritance may be ours.

15. So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them ?

16. He shall come and destroy these husbandmen,

and shall give the vineyard to others. Then when they heard *it*, they said, God forbid.

17. Then looking on them, he said, Now what is this that is written respecting a stone which the builders rejected, This stone was placed as a head of a corner?

18. Whosoever shall fall by that stone shall be broken in pieces; and on whomsoever it shall fall, it will grind him to powder.

19. Then the chief priests and the scribes the same hour sought to lay hands on him; but they feared the people: for they perceived that he had spoken this parable against them.

20. So they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21. So they asked him, saying, Master, we know that thou sayest and teachest rightly, and assumest not a character, but teachest the way of God truly:

22. Is it lawful for us to give tribute unto Cesar, or no?

23. But he perceived their craftiness, and said unto them, Why tempt ye me?

24. Shew me a penny. Whose image and superscription hath it? They answered and said, Cesar's.

25. Then he said unto them, Render therefore

unto Cesar the things which be Cesar's, and unto God the things which be God's.

26. And they could not take hold of his words before the people : so they marvelled at his answer, and held their peace.

27. But there came to *him* certain of the Sadducees, which deny that there is any resurrection ; and they asked him,

28. Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29. Now there were seven brethren : and the first took a wife, and died without children.

30. And the second took her to wife, and he died childless.

31. And the third took her ; and in like manner the seven also : and they left no children, and died.

32. And last of all the woman died also.

33. Therefore in the resurrection whose wife of them is she ? for the seven had her to wife.

34. Then Jesus answering said unto them, The children of this world marry, and are given in marriage :

35 But they which shall be accounted worthy to obtain that world, even of the resurrection from the dead, neither marry, nor are given in marriage :

36. Because they are not any more to die : for

they are equal unto the angels ; and are even children of God, being children of the resurrection.

37. But that the dead are raised, even Moses shewed at the bush, when he calleth God the God of Abraham, and the God of Isaac, and the God of Jacob.

38. For he is not a God of the dead, but of the living : and all have life that are with him.

39. Then certain of the scribes answering said, Master, thou hast well said.

40. But after that they durst not ask him any *question at all*.

41. So he said unto them, How say they that the Christ is to be David's son ?

42. Since David himself saith in the book of Psalms, The Lord said unto my lord, Sit thou on my right hand,

43. Till I make thine enemies thy footstool.

44. Thus David calleth him Lord, how is he then his son ?

45. Then in the audience of all the people he said unto his disciples,

46. Beware of the scribes, which desire to walk in long robes ; as they love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts ;

47. Which devour widows' houses, and for a shew make long prayers : the same shall receive greater condemnation.

CHAPTER XXI.

1. Then he looked up, and saw the rich men casting their gifts into the treasury.

2. And he saw also a certain poor widow casting in thither two mites.

3. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4. For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5. Then as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6. *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7. Then they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall to come to pass?

8. Then he said, Take heed, ye should not be deceived: for many shall come in my name, saying, that I exist; and the time draweth near: but ye should not go after them.

9. And when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; yet the end is not immediately.

10. Then he said unto them, Nation shall rise against nation, and kingdom against kingdom:

11. And great earthquakes shall be in divers places,

and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12. But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

13. But these things shall happen to you for a testimony.

14. Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

15. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist;

16. Though ye shall be betrayed even by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17. And ye shall be hated of all *men* for my name's sake.

18. Yet there shall not an hair of your head perish through your patience.

19. Provide for your souls.

20. So when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries round about it enter there into.

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21. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries round about it enter there into.

22. For these be days of vengeance, in respect of that all the things which are written concerning it should be fulfilled,

23. So woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24. Yea they shall fall by the edge of the sword, and shall be led away captive into all nations: even Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25. And there shall be signs in the sun, and in the moon, and in the stars;

26. And upon the earth distress of nations through perplexity, as a sea or wave of men expiring with fear, even from expectation of those things which are coming on the earth: for the powers of heaven shall be shaken.

27. And then shall they see the son of man coming in a cloud with power and great glory.

28. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29. Then he spake to them a parable; Behold the fig-tree, and all the trees;

30. When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32. Verily I say unto you, This generation should not pass away, till perhaps all be fulfilled.

33. Heaven and earth shall pass away: but my words should not pass away.

34. Therefore take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, or drunkenness, or cares of this life, and so that day come upon you unawares.

35. For as a snare shall it come on all them that dwell on the face of the whole earth.

36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, even to stand before the Son of man.

37. And the day that he spoke this he was teaching in the temple: and at night he went out, and abode in the mount that is called *the mount* of Olives.

38. And all the people were coming early in the morning to him in the temple, for to hear him.

CHAPTER XXII.

1. Then the feast of unleavened bread drew nigh, which is called the Passover.

2. And the chief priests and the scribes sought how they might kill him; for they feared the people.

3. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4. And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5. And they were glad, and covenanted to give him money.

6. So he promised, and sought opportunity to betray him unto them in the absence of the multitude.

7. Then came the day of unleavened bread, when the passover must be killed.

8. And he sent Peter and John, saying, Go and prepare us the Passover, that we may eat.

9. Then they said unto him, Where wilt thou that we prepare?

10. And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11. And ye shall say unto the good man of the house, The Master saith unto thee. Where is the guest chamber, where I should eat the Passover with my disciples?

12. And he shall shew you a large upper room furnished: there make ready.

13. Then they went, and found as he had said unto them: and they made ready the Passover.

14. And when the hour was come, he sat down, and the twelve apostles with him.

15. And he said unto them, With desire I have desired to eat this Passover with you before I suffer :

16. For I declare unto you, That I will not any more eat thereof, until it be fulfilled by the kingdom of God having come.

17. Then he took a cup, and gave thanks, and said, Take this, and divide *it* among yourselves :

18. For I declare unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19. Then he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This ceremony keeps in remembrance my human existence, which is terminated for you : this do for continuing a remembrance of me.

20. Likewise also the cup after supper, saying, + This cup keeps in remembrance the new testament, though its commemorating my death, the cup that is unrestrictedly instituted in the place of you :

21. With one exception, behold, the hand of him that betrayeth me *is* with me on the table.

22. Truly the son of man goeth, as it was determined : but yet woe unto that man by whom he is betrayed !

23. Then they began to enquire about themselves, which of them it was that should do this thing.

24. Now there was also a strife among them, which of them he decrees to be the greatest.

25. Then he said unto them, The kings of the Gentiles exercise lordship over them ; and they that exercise authority upon them are called benefactors.

26. But ye *shall* not *be* so : but he that is greatest among you, let him be as the younger ; and he that is chief, as he that doth serve.

27. For whether *is* greater, he that sitteth at meat, or he that serveth ? *is* not he that sitteth at meat ? But I am among you as he that serveth.

28. Ye are they which have continued with me in my temptations.

29. So then I appoint unto you a kingdom, as my Father hath appointed unto me ;

30. That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31. Then the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat :

32. Even I was besought for thee, lest thy faith should not completely fail : but thou once having turned to me, strengthen thy brethren.

33. Then he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34. But he said, I tell thee, Peter, the cock shall not crow this day, before that thou shall thrice deny that thou knowest me.

35. Then he said unto them, When I sent you without purse, or scrip, or shoes, lacked ye any thing? And they said, Nothing.

36. Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise also his scrip: and he that hath no sword, let him sell his garment, and buy one.

37. For I say unto you, that this that is written must yet be accomplished by me, Even he was reckoned among the transgressors: for the things relating to me have an end.

38. Then they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39. And he came out, and went, as he was wont, to the mount of Olives; and his disciples followed him.

40. And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41. And he was withdrawn from them about a stones cast, and he kneeled down, and prayed,

42. Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43. Then there appeared an angel unto him from heaven, strengthening him.

44. But being in an agony he prayed more earnestly : even his sweat was as it were great drops of blood falling down to the ground.

45. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.

46. And said unto them, Why sleep ye ? rise and pray, lest ye enter into temptation.

47. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss ?

49. When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword ?

50. And one of them smote a servant of the high priest, and cut off his right ear.

51. And Jesus answered and said, Suffer no further. And he touched his ear, and healed him.

52. Then Jesus said unto the chief priests, and captains of the temple, and the presbyters, which were come to him, Be ye come out, as against a thief, with swords and staves ?

53. When I was daily with you in the temple, ye stretched forth no hand against me : but this is your hour, and the consequence of the darkness you have sanctioned.

54. Then took they him, and led *him*, and brought him into the high priest's house. But Peter followed afar off.

55. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, Verily this man was with him.

57. But he denied him, saying, Woman, I know him not.

58. And after a little while another saw him, and said, Verily thou art of them. But Peter said, Man, I am not.

59. And about the space of one hour after another confidently affirmed, saying, Verily of a truth this *fellow* was with him : yea, verily he is a Galilean.

60. But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, cock crow sounded.

61. And the Lord turned, and looked upon Peter. Then Peter remembered the word of the Lord, how he had said unto him, Before cock crow, thou shalt deny me thrice.

62. And Peter went out, and wept bitterly.

63. Then the men that held Jesus mocked him, and smote *him*.

64. And when they had blindfolded him, they

struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65. And many other things blasphemously spake they against him.

66. And as soon as it was day, the presbyters of the people and the chief priests and the scribes came together, and led him into their council, saying,

67. Art thou the Christ? tell us. Then he said unto them, If I tell you, ye will not believe:

68. Or if even I ask *you*, ye will not answer me, nor let *me* go.

69. Hereafter shall the Son of man sit on the right hand of the power of God.

70. Then said they all, then thou art the Son of God? And he said unto them, Ye say that I am.

71. Then they said, What need we any further witness? for we ourselves have heard of his own mouth.

CHAPTER XXIII.

1. And the whole multitude of them arose, and led him unto Pilate.

2. And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a king.

3. Then Pilate asked him, saying, Art thou the

King of the Jews? And he answered him and said, Thou sayest *it*.

4. Then said Pilate to the chief priests and *to* the people, I find no fault in this man.

5. But they were the more fierce, saying, Verily he stirreth up the people, teaching throughout all Jewry, having begun from Galilee to this place.

6. When Pilate heard of Galilee, he asked whether the man were a Galilean.

7. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, to hear many things of him; also he hoped to have seen some miracle done by him.

9. So he questioned with him in many words; but he answered him nothing.

10. Though the chief priests and scribes stood and vehemently accused him.

11. Then Herod with his men of war set him at nought, and mocked *him*, and having arrayed him in a gorgeous robe; he sent him again to Pilate.

12. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13. Then Pilate, when he had called together the chief priests and the rulers and the people,

14. Said unto them, Ye have brought this man unto me, as one that perverteth the people : and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him :

15. No, nor yet Herod : for I sent you to him ; and, lo, nothing worthy of death is done unto him.

16. I will therefore chastise him, and release *him*.

17. (Now of necessity he must release one unto them at the feast.)

18. So they cried out all at once, saying, Away with this *man*, and release unto us Barabbas :

19. (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20. Then Pilate wishing to release Jesus, spake again to them.

21. But they cried, saying, Crucify *him*, crucify him.

22. Then he said unto them the third time, Why, what evil hath he done ? I have found no cause of death in him : I will therefore chastise him, and let *him* go.

23. But they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24. And Pilate gave sentence that it should be as they required.

25. And he released unto them him that for sedi-

tion and murder was cast into prison, whom they had desired ; but he delivered Jesus to their will.

26. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of his country, and on him they laid the cross, that he might bear *it* after Jesus.

27. And there followed him a great company of people, and of women, which also bewailed and lamented him.

28. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29. For, behold, the days are coming, in the which they will say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30. Then shall they begin to say to things that are as mountains, Fall on us ; and to things that are as hills, Cover us.

31. For if they do these things in a green tree, what shall be done in the dry ?

32. Now there were also two other malefactors led with him to be put to death.

33. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34. Then said Jesus, Father, forgive them ; for

they know not what they do. Then they parted his raiment, and cast lots.

35. Now the people stood beholding. And the rulers also with them derided *him*, saying, He saved others ; let him save himself, if he be the Christ, the chosen of God.

36. Even the soldiers also mocked him, coming to him, and offering him vinegar,

37. And saying, If thou be the King of the Jews, save thyself.

38. For a superscription also was written over him in letters of Greek, and Latin, and Hebrew, This is the King of the Jews.

39. Even one of the malefactors which were hanged railed on him, saying, If thou be the Christ, save thyself and us.

40. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation ?

41. And we indeed justly ; for we receive the due reward of our deeds : but this man hath done nothing amiss.

42. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43. Then Jesus said unto him, Verily I say unto thee, To-day shalt thou as well as me be in the paradise of ease.

44. Now it was about the sixth hour, and there

was darkness over all the earth until the ninth hour.

45. Even the sun was darkened, also the veil of the temple was rent in the midst.

46. Then when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he expired.

47. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48. Even all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49. But all his acquaintance, and the women that followed him from Galilee, stood afar off, taking heed to these things.

50. And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51. (The same had not consented to the council and deed of them;) *he was* of Arimathea, a city of the Jews: who indeed waited even himself for the kingdom of God.

52. This *man* went unto Pilate, and begged the body of Jesus.

53. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

54. For that day was a preparation, for a sabbath drew on.

55. But even women, some of them came with him from Galilee, followed after, and beheld the sepulchre, and that his body was laid in it.

56. And they returned, and prepared spices and ointments; though they rested the indeed Sabbath-day according to the commandment.

CHAPTER XXIV.

1. And upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2. And they found the stone rolled away from the sepulchre.

3. And they entered in, and found not the body of the Lord Jesus.

4. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5. And after their having become afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6. He is not here, for he was raised: remember how he spake unto you when he was yet in Galilee,

7. Saying, The Son of man must be delivered into the hands of sinful men, even to be crucified, nevertheless the third day he must be raised again.

8. And they remembered his words,

9. And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10. It was Mary Magdalene, and Joanna, and Mary *the mother* of James; and the other *women that were* with them, which told these things unto the apostles.

11. But their words seemed to them as idle tales, so they believed them not.

12. Nevertheless Peter arose, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13. And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three score furlongs.

14. And they talked together of all these things which had happened.

15. And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16. But their eyes were holden that they should not know him.

17. Then he said unto them, What manner of communications *are these* that ye have one to another, as ye walk, for ye are sad?

18. Then the one of them, whose name was Cleopas, answering said unto him, Art thou only

a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19. And he said unto them, What things? Then they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

22. Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23. For when they found not his body, they came, declaring that they had seen a vision of angels, which said that he was alive.

24. And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!

26. Ought not Christ to have suffered these things, that he should enter into his glory?

27. And beginning at Moses and all the prophets,

he expounded unto them in all the Scriptures the things concerning himself.

28. Then they drew nigh unto the village, whither they went: but he made as though he would have gone further.

29. So they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. Then he went in to tarry with them.

30. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them.

31. Then their eyes were opened, and they knew him; but he vanished out of their sight.

32. Then they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33. And they rose up the same hour; and returned to Jerusalem, but they found the eleven gathered together, and them that were with them,

34. Saying, The Lord was raised indeed, for he hath appeared to Simon.

35. Then they told what things *were done* in the way, and how he was known of them in breaking of bread.

36. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you,

37. But they were terrified and affrighted, and supposed that they had seen a spirit.

38. But he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39. Behold my hands and my feet, that I myself exist: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40. And when he had thus spoken, he shewed them *his* hands and *his* feet.

41. And while they yet believed not for joy and wondering, he said unto them, Have ye here any meat?

42. Then they gave him a piece of a broiled fish, and of an honey comb.

43. And he took *it*, and did eat before them.

44. And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45. Then opened he their understanding, that they might understand the scriptures.

46. Then he said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day,

47. For repentance and remission of sins to be preached in his name to all nations, beginning at Jerusalem,

48. And so ye are witnesses of these things.

49. And, behold, I send the promise of my Father upon you : so tarry ye in the city of *Jerusalem*, until ye be endued with power from on high.

50. Then he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51. And it came to pass, while he blessed them, he was parted from them, for he was carried up into heaven.

52. And they, having prostrated themselves before him, returned to Jerusalem with great joy :

53. And were continually in the temple, praising and blessing God.

FINIS.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God; which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. Rom. xii. 1.



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